

MERCURY

SUMMER NUMBER

The Alleged Rosicrucian Origin
of Freemasonry

Why the Holy Bible is Free-
masonry's Greatest Light

Cancer

As Shown in the Birth Chart

and

Dr. Plummer's

LITTLE ESSAY and EDITORIAL

JUNE 1929

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MERCURY

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SOCIETAS ROSICRUCIANA IN AMERICA

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A BROTHERHOOD OF CHRISTIAN ESOTERISTS

(Ordo Sanctissimus Rubeae Rosae et Aureae Crucis)

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WHERE YAKIMA COLLEGE S. R. I. A. CONVENES
The Beautiful Lodge Room in the Masonic Temple, Yakima, Wash. (See Page 67)



THE ALLEGED ROSICRUCIAN ORIGIN OF FREEMASONRY

Historical Data of Interest to Members of Both Crafts

By DR. MAITLAND A. T. RAYNES



HERE is a certain type of Masonic historian who assures us that Masonry is of such ancient origin that the Patriarch Adam waited with ill concealed impatience until

Abel was fourteen years old and then presided over the first Masonic Lodge with Cain in the West and Abel in the South. So early in the history of Modern Masonry were these pretensions bruited abroad that we find in a Hudibrastic poem, entitled "The Freemasons," and published at London in 1723, these satiric, but not undeserved lines:

"If History be no ancient fable

Freemasons came from the tower
of Babel."

Whence then did they come? It may be assumed now—and we hope to prove it later—that Masonry derives from two sources, one exoteric, the other esoteric. We may further assume that Modern Masonry, as we know it today, dates absolutely from 1717 when Anthony Sayer was elected First Grand Master of the First Grand Lodge—that of Eng-

land, the Mother Grand Lodge of the World.

What of Masonry before that date?

A fortunate visitor to the city of London may be invited to feast with one or other of what are known as the "City Companies." Each of these Companies bears the name of a trade, and they vary in importance from the Mercers Company with its membership of two hundred and its annual income of over half a million dollars, down to the Glass-Sellers Company with forty-four members and one hundred and five dollars income. These companies have three points in common with Freemasonry. Each has its Master and Wardens, each is convivial and each can be termed "speculative and not operative" because the members, for example, of the Fishmongers Company are distinguished commercial magnates, lawyers, doctors, and judges, whose only knowledge of fish is how to eat it.

These "Livery Companies," as they are termed, are the survivals—there are eighty-nine of them—of the mediaeval craft guilds which once regulated the trade and commerce of the cities in which they met and were the prototypes of our modern trades-unions.

Mercury uses some forms of spelling recommended by the Simplified Spelling Board

Among the number of City Companies in London is the Masons Company, and it is by no means one of the chief. It has some sixty-three members and an annual income from endowments and land of some \$2,750. It is of respectable antiquity, standing in the thirtieth place in order of precedence and we find it obtaining a grant of arms in 1472 from King Edward IV. These arms, however, bear no resemblance to those now borne by the Craft. In heraldic language they are thus described: a field sable, a chevron grailed argent between three castles of the same, in the field of the chevron a compass of the first, which being translated into intelligible English means a black shield with three silver castles on it and between them a silver chevron with ragged edges bearing a pair of black compasses.

In the exoteric sense this Livery Company of Masons can be termed—if not the Father—at least the Grandfather of Modern Masonry. To it all the lodges of Operative Masons working in or near London owed allegiance, and we actually find a lodge of speculative or “Accepted Masons” being held under the wing of the Company in 1620.* This is the earliest record yet discovered of “speculatives” entering a craft lodge and is interesting because, of the seven “accepted” at this date, three were members of the Masons Company and when they entered this speculative lodge they only paid half-fees.

Further it is not necessary to go in the exoteric history of the Craft. All we need to do at this moment is to show that in England there was an organized operative Masonry—with its Central Authority—and that purely speculative members were “accepted” at a comparatively early date. It may be noted in passing that these “acceptances” gave the “accepted Mason” no right in the Livery Company of Masons which was then confined to purely “operative” members.

Turning now to the esoteric line of Masonic ancestry—as far as the Grand Lodge of England is concerned—our first direct approach is with the initia-

tion of Elias Ashmole at Warrington in Lancashire on October 16, 1646. Ashmole’s initiation was long considered the earliest example of the acceptance of a “speculative” and, tho it has lost this distinction, it is none the less an event of importance.

All the authorities are agreed that Elias Ashmole is the keystone in the arch of the bridge that leads from Modern Masonry to the Brethren of the Rosy Cross and it is therefore necessary to devote some little space to this curious and interesting character.

Our friend was born at Lichfield in England on May 23, 1617, the son of a moderately prosperous saddler. His start in life, however, came from his cousin Thomas Paget—one of the Barons of the Exchequer and thus a member of the judiciary—the son of Ashmole’s maternal aunt. To him Ashmole went in his sixteenth year to prepare himself for his future profession—the law. At the age of twenty-one he attained his majority and also his independence by a wealthy marriage—a proceeding which became a habit with him. At twenty-four we find him an attorney and a widower, and three years later we find him—at an unusually late age—an undergraduate at Brazenose College, Oxford, where we are told* “his intimate acquaintance with Mr. afterwards Sir, George Wharton gave him a turn to astrology, which was in those days in greater credit than now.” For three years he fought in the Civil War upon King Charles’s side and then retired to London. There we find him in close friendship with certain famous astrologers, to wit, Sir Jonas Moore, Mr. William Lilly, and Mr. John Booker, by whom, says the quaint *Biographia Britannica*, “he was carest, instructed, and received into their fraternity, which then made a very considerable figure as appeared by the great resort of persons of distinction to their annual feast of which he was afterwards elected steward.”

He acquired his great wealth on November 16, 1649, when he became the fourth husband of Lady Mainwaring,

* Vide “The Holy Craft and Fellowship of Masons,” Edward Conder, Jr., London, 1894.

* *Biographia Britannica*, 1747. Vol. 1.

the bride being some twenty years his senior. From that time on his house became the resort of the most learned persons of the time. It is important to note that he was admitted a Fellow of the Royal Society in 1661. Thruout the reign of Charles II he was in high favor at court, became Windsor herald and refused the highest heraldic distinction—that of Garter-King-of-Arms. He stood aside in favor of his father-in-law, Sir William Dougdale, whose daughter, Elizabeth, he married in 1668, eight months after the death of his second wife.

As a great benefactor of the University of Oxford, to which he presented priceless books, Mms. and other rare and valuable gifts—the foundation of the world famous Ashmolean Museum—he figures in Anthony a Wood's "*Athenae Oxonienses*" and we find that writer—who was markedly chary of praise—devoting quite a panegyric to him†:—

"He was the greatest *virtuoso* and *curioso* that ever was known or read of in England before his time. *Uxor Solis* took up its habitation in his breast and in his bosom the Great God did abundantly store up treasures of all sorts of wisdom and knowledge. Much of his time when he was in the prime of his years was spent in chymistry, in which faculty, being accounted famous, did worthily receive the title of *Mercuriophilus Anglicus*."

This title "The English Lover of Mercury" is significant to all students of Rosicrucian lore and while he never claims the title of "Rosicrucian" for himself, it was freely bestowed upon him by his contemporaries. It is, however, from his own diaries that we obtain pretty certain evidence of his connection with the Brotherhood.

He tells us that he was adopted by Mr. William Backhouse—who was reputed an Adept—and was certainly a pupil both of Michael Maier and Robert Fludd. Anthony a Wood—himself reputed to be a Rosicrucian—says of him*:

"A most renowned chymist, Rosicrucian and a great encourager of those

that studied chymistry and astrology, especially Elias Ashmole, whom he adopted his son and opened himself very freely to him the *secret*."

Ashmole's standing in the Fraternity will become apparent to all who remember the "Landmarks of the Fraternity" from the following extracts from his diary:

"1651. April 3. *Post merid.* Mr. William Backhouse, in *com.* Berks. caused me to call him father thenceforward.

"June 10. Mr. Backhouse told me I must now needs be his son, because he had communicated so many secrets to me."

"1652. March 10. This morning my father Backhouse opened himself very freely touching the great secret.

"1652. May 13. My father Backhouse lying sick in Fleet Street, over against St. Dunstan's Church; and not knowing whether he should live or die, about one of the clock told me, in syllables, the true matter of the Philosopher's Stone, which he bequeathed to me as a legacy."

That Ashmole himself was not ignorant of what this adoption and legacy meant we can see from his own words in his notes on Norton's "*Ordinal*."* He writes:

"There has been a continued succession of the Philosophers in all ages, altho' the heedless world hath seldom taken notice of them; for the antients usually (before they died) adopted one or other for their sons whom they knew well fitted. . . . If it so fell out that they met not with any, whom they conceived in all respects worthy of their adoption, they then resigned it into the hands of God, who best knew where to bestow it. However, they seldom left the world, before they left some written legacy behind them, which (being the issue of their brain) stood in the room and place of children, and becomes to us both parent and schoolmaster, thruout which they were so universally kind as to call all students by the dear and affectionate title of sons (Hermes giving the first precedent)."

† *Athenae Oxonienses*, Vol. III. Col. 359: 577.

* *Theatrum Chemicum Britannicum*. p. 440.

We have now, perhaps, sufficiently established Ashmole in the dual character as Mason and Rosicrucian, but one swallow does not make a summer tho, by the same token, it is an infallible sign of the summer's advent. The next question is, were there any others who possess this dual character about that time. Dr. A. G. Mackey, the renowned author of the "*History of Free Masonry*," writes:

"Higgins, Sloan, Vaughan, and several other writers have asserted that Freemasonry sprang out of Rosicrucianism. But this is a great error. Between the two there is no similarity of origin, of design, or of organization. The symbolism of Rosicrucianism is derived from an Hermetic philosophy: that of Freemasonry from an operative art."

How far the learned doctor was wrong we shall see when we take up later Rosicrucian and Masonic symbols, but it is important to note that he made a complete *volte face* and ultimately championed the Rosicrucian origin of masonry with all the wealth of his learning and the vigor of his pen. However, he is introduced here only to show the importance that he attaches to Soane, who lays it down that the Masonic lodges "sprang out of Rosicrucianism and the yearly meetings of the astrologers," the first known members of the lodges—Fludd, Ashmole, Pordage, and others being "all ardent Rosicrucians in principle, tho the name was no longer owned by them."

Perhaps the most exhaustive authority on the connection between Freemasonry and the Rosy Cross is Professor J. G. Buhle of Gottingen who in 1804 produced a monumental work in which he treats his subject with typical German thoroughness, not to say ponderousness. Buhle's thesis is, roughly, this:

I. The original Freemasons—as distinct from Operative Masons—were a society developed by the English Rosicrucians between 1633 and 1646, their object being magic in the cabalistic sense, i.e., the occult wisdom transmitted from the beginning of the world and matured by the Christ; to communicate this when they had it, and to search for it when they had it not, and both under an oath of secrecy.

II. This object of Freemasonry was represented under the form of King Solomon's Temple, as a type of the true and mystical church, whose cornerstone is Christ. This Temple is to be built of men—or living stones—and it is for magic to teach the true method of this kind of building. Hence all Masonic symbols either refer to Solomon's Temple or are figurative modes of expressing magic in the Rosicrucian sense.

III. The Freemasons having once adopted symbols, etc., from the art of Masonry, went on to connect themselves in a certain degree with the guilds of handicraft masons and adopted their distribution of members into apprentices, journeymen, and masters.

Buhle's theory is exhaustively and somewhat acridly combated by that learned and painstaking Masonic historian Robert Freke Gould in his "*Early History of British Freemasonry*" and holds Elias Ashmole's influence to be of no account, saying:

"My own view is that the Ashmolean influence on Freemasonry, of which so much has been said, is not proved to have had any foundation in fact, tho it is fair to state that I base this opinion on circumstantial evidence alone, which is always liable to be overthrown by apparently the most trifling discovery."*

An equally learned authority, John Yarker in his "*Speculative Freemasonry*" (London, 1883) pronounces Elias Ashmole to have been in 1686 "the leading spirit both in Craft Masonry and in Rosicrucianism." In his opinion "both societies fell into decay together and both revived together, in 1682. . . . It is evident that the Rosicrucians—who had too freely written upon their instruction and met with ridicule—found the operative guild conveniently ready to their hand and grafted upon it their own mysteries. Also from this time Rosicrucianism disappears and Freemasonry springs into life, with all the possessions of the former."

Both these authorities, however, give us a list of distinguished men who were reputed to belong both to the Masonic and Rosicrucian Fraternities; among the

*Library of Freemasonry, New York, Vol. II, p. 262.

number are Thomas Vaughan, better known perhaps as Eugenius Philalethes, Sir Robert Moray, William Lilly, the astrologer, Anthony à Wood, Sir Christopher Wren, Robert Boyle, John Locke, and William Oughtred, and of course Ashmole, but of this list of nine, five were members of the Royal Society, and Oughtred would certainly have been had he lived a few months longer. This brings us to the theory of the distinguished American Masonic historian Ossian Lang, who attributes a Rosicrucian origin to the Royal Society—the Premier Scientific Society of the world—as well as to the Masonic Fraternity. In his report to the Grand Lodge of the State of New York, Brother Lang writes:

“Gould, to whose faithful labors we shall ever be indebted for the gathering together of a vast amount of valuable material relating to the development of our Fraternity, found that there is practical unanimity among serious historians to the effect that ‘Freemasonry, as it emerged from the crucible in 1723, was the product of many evolutionary changes, consummated for the most part in the six years during which the craft had been ruled by a central authority.’ We shall agree to this, with one rather important reservation: The changes that were wrought between 1717 and 1723 did not spring from a desire to create something altogether new, but rather to restore what was believed to have been the true character of the Fraternity in the past; hence an earlier order was assumed and served as a model for the ‘many evolutionary changes.’ . . . we must assume that the learned Brethren who directed the inner affairs of the Fraternity, were convinced that Freemasonry was in no wise derived from operative Masonry, but that the ‘Mystery’ had come down thru the ages by way of quite a different channel.”

Albert Pike—*clarum et venerabile nomen*—is convinced of the Rosicrucian origin of Freemasonry and says that the very ritual makes it clear. “Men who were adepts in the Hermetic philosophy,” he states, “made the ceremonials of the blue depths.” Ossian Lang confirms the impression of the Illustrious Brother in these words:

“My own investigations have verified Albert Pike’s conclusions. In fact, I would greatly extend the list of symbols, adding to them symbols which are to be found among the true Brethren of the Rosy Cross, with this result:

“1. PURELY ROSY CROSS SYMBOLS:‡—Jacob’s ladder; rough and perfect Ashler; Sun, Moon, and Master of the Lodge; flaming star; three Grand Masters; three columns; two pillars; circle between parallel lines; point within a circle; sacred delta (triangle); oblong; three, five, and seven steps.

“2. SYMBOLS WHICH OPERATIVE GUILDS and BRETHREN OF THE ROSY CROSS HAD IN COMMON:—Square, compasses; level; plumb; trowel; bee-hive; hour glass; cassia.

“3. PURELY MASONIC:—Three windows; twenty-four-inch gauge; gavel; trestle board; tessellated border.

“The first and second lists might have been extended. We hope to have given enough, however, to suggest the indebtedness of Freemasonry to the Rosy Cross.

“The choice of two explanations is offered. One is that implied in the quotation we have given from the *London Daily Journal* in 1730, which would have us conclude that ‘The English Freemasons (ashamed of their true origin)’ imported Rosy Cross symbols and ceremonials into the system of the Fraternity. The other is founded on the quoted passage from the ‘Defence,’ which tells in so many words that Freemasonry had come down the ages thru the Fraternity of the Rosy Cross, that much had been lost on the way which the Grand Lodge of England sought to restore in its proper place. In other words, following the former allegation, the Grand Lodge *adopted* the Brethren of the Rosy Cross as fore-fathers; following the latter declaration, the Brethren of the Rosy Cross *were* the true forerunners.

“There is no reason for assuming that the Alchemists were the originators of the symbols referred to in the foregoing list. In fact, the Rosy Cross *were* the true fore-runners.”

‡ Or Rosy Cross and Hermetic combined, or Alchemist symbols.

How the Rosicrucians came to adopt the Operative Lodges Brother Lang tells us:

"At the beginning of the seventeenth century, thru the influence of Robert Fludd (1574-1671), the Fraternity of the Rosy Cross arose in Great Britain. This Fraternity represented the mystic portion of the Alchemists whose practices they followed. 'Heresy' had been no safer under the Protestant 'Bloody Bess' than it had been in Pre-Reformation times; the only difference being in the kind of 'heresy' for which men might be burned by the executioner. That, together with the predilection for symbols having to do with house and temple building, no doubt accounts for the appearance of the names of reputed Rosicrucians in the membership lists of the operative guild of Masons. The Alchemists of an earlier day are supposed to have also been identified with this particular guild. The inference is that they formed occasional Lodges of their own and are the 'secret brotherhood' in the bosom of the Masons Company referred to in my reports for 1916 and 1917. This would account for the presence among the 'Accepted' Masons of Elias Ashmole, Sir Robert Moray, Dr. Thomas Wharton, Sir George Wharton, William Oughtred, Dr. John Hewitt, the astronomer and astrologist, William Lilly and Sir Christopher Wren, all of them distinguished scientists interested in the Rosy Cross program. . . .

"This leads me to advance a conclusion for which I hope to have prepared the ground. I believe that the Royal Society and Freemasonry both sprang

from the same original source or sources. . . .

"The writings of Fludd and Frisius formulated for Great Britain a body of Rosy Cross tenets differing in essential points from the teachings of the Rosicrucians of Continental Europe. English and Scottish Alchemists followed Fludd and Frisius. Their attempts to translate the plans of these leaders into practice appear to have induced some of them to form occasional Lodges, either independently under the designation of Freemasons—the name of Rosicrucian having fallen into disrepute—or in the bosom of Masonic craft guilds, as a separate 'secret brotherhood' of Accepted Freemasons."

We have then a number of substantial authorities agreed that Freemasonry—in the modern sense—owes its origin to the Brethren of the Rosy Cross. It is perhaps permissible to speculate upon the object that lay behind all this. Perhaps the intention was to use Freemasonry as a sort of Congregation of the Outer from which recruits could be selected to share in the Mysteries. If such it was, then it must be confessed that the attempt was a failure. With the advent in 1721 of the Duke of Montagu, the rank and fashion of England besieged the doors of the lodges—it became and remained a fashionable fad. It spread over Europe—over the world and altho it contains today many good men and true, yet the proportion of snobs, joiners, and politicians who followed His Grace of Montagu into the craft still remains as great as ever—till we are tempted to cry with the Prophet Ezekiel: "Son of Man, can these dry bones live?"

ANNUAL GOOD FRIDAY CLOSING



ROSICRUCIAN College closes but once a year. Its ceremonial convocations are in the meantime called from "Labor to Refreshment" and from "Refreshment to Labor." The Annual Good Friday Closing of all Colleges of the Societas Rosicruciana In America took place at the House of the

S.:S.:., in the Davis Memorial Chapel, New York City, on Good Friday, March 29th, at the time of the "Three Hour Service." The ceremony was conducted by the Supreme Magus. The Annual Opening of the Colleges was symbolically accomplished by the S.:M.:., on Easter Morning, March 31st, at 7:00 A. M.

WHY THE HOLY BIBLE IS FREEMASONRY'S GREATEST LIGHT

Observations on the Esoteric Importance of the Great Light in Initiations

By FRANCIS MAYER



THE answer usually given is obvious enuf. Because in the Bible is embodied the Word of God, the Law and the way which lead to salvation. Yes. But there is nothing especially Masonic in this answer, because for the very same reason the Bible is upon the altar of every Church. It is just what Pike calls "the ordinary and commonplace explanation," given to the entering Apprentice partly to enlighten him and partly to find out whether he can see and think for himself. If he is a thinker he will be deeply interested in the complectory teaching that the two other Great Lights of the Lodge are represented by two common tools, the Square and the Compasses, also placed upon the altar.

The fact that Bible, Square and Compasses are on the altar should evidence to the Entered Apprentice that this triad also represents the triadic divine Light. In this supposition he will be confirmed by the later and additional instructions that these three Great Lights are reflected in the three Lesser Lights of the Lodge, which are: the hypothetical Central Sun of our universe and the Moon and Sun visible on the sky, which lesser triad is represented in the Lodge by the Master and his two assistants, the Senior Warden and the Junior Warden, who in their instructions dispense the Masonic Light among the Brethren. So that if the Brother lives up to these instructions and actually makes proficiency, he will recognize at first the true nature of the Lesser and afterwards of the Greater Lights, and receive their benefits when he always walks and works as Bible, Square and Compasses lead him.

Here then, is a triple triad in evidence: (1) Bible, Square, Compasses;

(2) Central Sun, Moon, Sun; (3) Master, Senior Warden, Junior Warden. These correspond to the three planes of Creation, viz.: the mental, the sidereal and the physical worlds, also to the three parts of man, viz.: spirits or intellect, soul or *psyche*, body or physical man. A further investigation will also show a close relation between: (a) Bible, Central Sun, Master; (b) Square, Moon, Senior Warden; (c) Compasses, Sun, Junior Warden; this is, however, comprehended only when the Brother has progressed a considerable way. But the fact is near enuf to the surface to be recognized soon that the triple triad, or 9, taken as a whole forms a new unit, viz. 10. This unit has diverse meanings according to the plane to which it is applied, but in our case it symbolizes the divine Light which permeates all planes of Creation, and as such it is also the only real and living Masonic Light. About which most of the Brethren hear so much and know very little, altho their business is to seek after it, until they not only comprehend it but are illuminated by it and actually behold it. Alas, very few of the Brethren are mentally from Missouri and insist that this light so frequently referred to be shown to them. And even less is the number of the bold ones who after being told that it can not be shown but it has to be found by themselves, accept this as a statement given in good faith and undertake the quest to find the real, the live and shining Masonic Light, which reveals itself to daring knights only, just as much so to-day as it did to the Knights of the Holy Graal.

The earnest and thoughtful seeker will find but little difficulty to comprehend the nature and the role of the Lesser Lights, respectively of their representatives in the Lodge. The difficulty begins when he starts to investigate the ultimate meaning of the symbolism of the

Square and Compasses. The usual explanations given are but ethical allegories about virtue, etc., which are good but do not take him far. Next he is given the higher explanation that the square belongs to surface trigonometry, earth-measurement and the compass to spherical trigonometry, the science of the spheres and heavens, "the former, therefore, is an emblem of what concerns the earth and the body; the latter of what concerns the heaven and the soul. "As an explanation this is clear only to such as know already, but taken as a hint it is helpful. Still it is a long way until the seeker recognizes the fact, and the good reason why, that the square is connected with the primordial, even divine, substance and the compasses with the creative energy.

But if the Entered Apprentice keeps his eyes open he receives right at the first entering not only a blinding flash of light as a symbolical substitute of the real Masonic Light, but also a pertinent direct indication which, if comprehended, can be used as a master key to all Masonic doors. This indication is the fact that in every well conducted Lodge the Bible upon the altar is opened at the first chapter of John. The first five verses of this chapter tell him that the Word was *in* God and *is* God the Creator by whom all was made, in whom there was life and that this life was the light of men. Also that this light shineth in the darkness and the darkness comprehended it not. Now if he knows that creation is continuous and changes the verbs of these statements from the past into the present tense, he may recognize that these five verses are the real and ultimate five points of good fellowship not merely between the Brethren but between God and Man. These are, indeed, the real Lion's Grip by which the candidate is raised, or not, to the sublime degree of Master.

Now this Light produced by the inherent Life is reflected in diverse degrees and manifests as an auric radiation on all planes of existence. It is the light of the stars, the aureole of the perfected men, the aura of others. This light of inherent life is also the only real and living Masonic Light. It shines still un-

comprehended by the darkness, i.e., by the unperfected human mind imprisoned in the flesh and by the normal outer senses, but as perfection by regeneration progresses, the inner senses and inner understanding develop, this Light becomes by corresponding degrees more and more perceptible, also comprehended. Nobody can, however, confer it, especially not in the usual ceremonial initiation, every seeker has to go on quest after it, taking at first good care to acquire the modern equivalents of the virtues which qualified the knights of old to go on the quest of the Holy Graal.

Fortunately the Bible traces step after step the regenerative procedure by which the Life that causes the Light to shine in men can be gained. The Bible is for us the best light on the path, or rather the beacon light that guides the mariners who dare to navigate the immense Ocean of cosmic aether. And mostly on account of this guidance the Book is called the first Great Light of the Lodge. The Square and Compasses are added to complete the triad because, properly understood, these are the ways and means, the tools as it were, by which the Creator as well as Nature and the Mason produce the manifestation, in the form of Light, of the Life, which being one and universal is omnipresent.

The Bible, however, as every other sacred book, is written "inside and outside." It is exoteric for the masses and esoteric for the "called" minority. The kingdom of God is within and can not be found without. Consequently, as long as a Mason seeks and sees only the literal meaning of the Scriptures, he may be a useful helper in the general work of the Lodge, may also learn many useful things, especially about the virtues which qualify for the quest, but he becomes a real Mason, a builder of the temple, from the moment only when he turns into his own within and introverts the activity of his mind. Only inner experiences, made first on the psychic and later on the spiritual planes of his own being, open also the inner *arcana*, the esoteric teachings, of the Bible.

Thus, in the Masonic Order, as everywhere in living creation, the natural process is that the center, esoteric

Masonry, develops the circumference, the huge body of exoteric Masonry, as the soul develops the body. The esoteric minority is the proton which electrifies the whirling electrons, the exoteric majority. Esoteric Masonry is like the intellect centered in the head, is like the general staff which co-ordinates the activity of all parts of the army.

Esoteric Masonry should be all this, but actually it is not, because it is not organized to be a vital part of the Order but is restricted to a comparatively few individuals who cultivate it moved by an inner urge. Some consequences of this gap in the structure of the Order are even at present noticeable. Masonry has grown to gigantic proportions, but it is not fully conscious as yet of its power, its mind seems to be what modern psychology would call, extroverted. To demonstrate its strength outwardly it erects costly Temples, and to insure the future it organizes youth into the new De Molay Order and makes respectable foundations to facilitate high-school education thru loans. All this is very useful and shows practicality as well as good leadership in fighting an opponent with its own best weapons; for Rome erected splendid cathedrals many centuries since, and is still going strong in organization of the youth of both sexes; also in the fight for influencing education. But when it comes to demonstrations of the strength of Masonic spirit recent performances are less encouraging. The promising T. B. movement flickered out and when over three million American Masons tolerate the suppression and persecution of their Brethren in some countries of Europe without even demonstrating in their behalf as the K. of C. did for their Mexican co-religionists, then there is lack of centralization and in co-ordination of Masonic activity. Even a suspicion arouses that there may be something in the sufficiently loud whisperings, that in proportion as Masonry expands, the spirituality and the spirit of the Order are ebbing away, even the cement of real good-fellowship is crumbling. Do the leaders not recognize that this outwardly so materialistic, dollar-chasing, hard boiled, jazz maddened, excitement hunting era

inwardly senses the futility of all these misdirected efforts to gain happiness, intuitively beholds, even if vaguely, the higher ideals of humanity, and in consequence hungers and thirsts for psychic and spiritual aliments and actually suffers for the scarcity of them? And that in the near future the balance of power will be at the reach of those who can satisfy this hunger and thirst?

Yes, back to the Bible! In it is rooted, anyhow, directly or indirectly, the whole Masonic ritual of all Rites. Why explore then its ethical teachings only and leave almost entirely untouched its psychophysiological and spiritual treasures which are great, indeed? The temples in the individuals and the Temple in Humanity which Masonry aims to build are constructed of physical human bodies and of also substantial altho hyperphysical souls, bodies and souls both refined, purified, perfected, regenerated, apt to serve as residence and instrument for the individual immanent Emmanu-El as well as for the G. A. O. T. U. This substantial quality of the building material together with the need of its regeneration, which means spiritualization, necessitate the exploration of the psychophysiological and spiritual treasures of the Bible.

Esoteric Masonry long since gathered these treasures and applied them to the construction of its procedure for regeneration, which is in the hands of Masons of good standing, ready for use by seeking Brethren. The seeker just has to key up his mind and body by diligent study of chapters and verses pointed out to him by the initiating Brother and by carrying out the purificative and other practices taught by him. The procedure is in harmony with any of the main Rites followed in this country and, if properly understood, also harmonizes with modern science so far as the latter goes, but esoteric science goes further, explores higher spheres of existence. Altho any uninitiated scientist will smile at this statement, especially if he is told that the essentials of this esoteric psycho-physiological and spiritual regenerative procedure were taken from the Bible, and that the whole procedure is constructed upon

the basis of the allegory that connects Jesus and Christ with the fish-myth.

Of course, this myth is much older than Christianity. There was already Oannes, the half-fish-half-man deity who civilized the Babylonians. There is also the last sign of the zodiac, Pisces. In ancient symbolism fish were considered to be not only inhabitants but, as it were, individualized coagulations of the waters of life, in rivers as well as in the great cosmic ocean of Life. Jesus Himself is said to have been born in the sign of Capricornus symbolized by a goat the hind part of which is a fish. He said that the kingdom of God can not be entered except a man is reborn of water and of Spirit, also that He is the distributor of the water which shall be in the receiver a well of water springing up into everlasting life. He walked upon the sea, stilled a tempest, fed the multitude with two fishes (Pisces), selected His apostles from among fishers and made them fishers of men. So when the early Christians symbolized in the catacombs Jesus with a fish, they did it for a much deeper reason than the given one that the Greek word for fish, *ichtys*, gives initials for *Iesous Christos theou yios soter*, Jesus Christ son of God savior.

After the Christian religion was recognized and there were no more regular initiations into it, the fish-symbolism submerged into the depths of the "occult." It seemed as if it were forgotten, except that the Church accepted for a symbol of Jesus the pelican, a waterfowl which feeds its young ones with fishes, and it ruled that during the Lent, a symbolical preparation for the regeneration at Easter, no meat should be eaten except fish or wild water fowl. But the Tradition remained alive even during the Middle Age when alchemists used the pelican and fish as esoteric in their original sense.

Moreover, I have at hand a Masonic lecture delivered by Bergeyron-Madier in 1807 and repeated in 1808 at the equinoctial celebrations of the Chapter "*Age d'or*" (*Valley de Paris*) of the "Knights of the Pelican and Eagle, or Sovereign Princes of the Rose-Cross."

He traces the origin of the Rose-Cross Order back to the fourth century A. D. when Christians living in Palestine formed a "religious, noble and militant" Order for the protection of pilgrims. They had, he says, an inner lodge, the sublime degree of which was "The Perfect Point or the Pelican" and they were the forerunners of the Hospitallers and Templars. He tells also that he received his information personally from monks who were sent out yearly from the Holy Sepulchre in Jerusalem to gather the collections made for them in the churches of France and whom he found all to be well initiated. In fact he reminds the Chapter of the monk who, introduced by him, partook in the work of the Chapter and proved himself to be a full-fledged Mason. These monks informed him also that the original by-laws of the Pelicans, written in Syriac were at that time still kept in the monastery Corbin on the Libanon.

Another point of contact between Masonry and the fish-symbolism I saw in a recent Masonic book which gives information in the fashionable "ask me another" form. There is the following answer: "Mergoliouth (Vest. of General Freemasonry) says: 'In former days the Grand Master of our Order used to wear a silver fish on his person; but it is to be regretted that, amongst the many innovations, this beautiful emblem has disappeared.'"

It is not possible for me to follow up any of these leads, but the proof that both of them have an actual background came to me in the form of a multi-graph instruction (written a few years ago by an old Mason who has since joined the Grand Lodge Above) which gives the whole regenerating procedure based upon the aforesaid fish-myth, worked out entirely from chapters and verses of the Bible, in accordance with esoteric Tradition as well as with present-day Masonic rituals.

These are points which came to my attention during an inquiry concerning the question, "what is the significance of the pelican upon the Jewel of the 18-th degree of the A. A. S. R.?" These and other evidences, too long and too cir-

cumstantial to be reproduced here, convince me that this Jesus-fish-pelican symbolism was the special Masonic foundation upon which the regenerative procedure of esoteric Masonry was originally constructed. Its fishes are certain psycho-physiological germs which, under certain conditions, are produced in and by the human organism and out of which, naturally, altho with the co-operation of the artist, the already mentioned triadic human body that is apt to serve as the temple of the individual Mason is developed. There are, of course, some other equally good Masonic procedures at hand too, but their diversity is in the method of exposition only and not in essentials. Still these ancient Fishes have advantages of their own, from the point of view of the individual Mason as well as of the Order, besides being the only method based entirely upon the first Great Light of the Lodge.

The work offered in the procedure is by no means easy, but it rewards the worker. The Rosicrucian alchemist David de Planis Campy, surgeon to Louis XIII, and one of the displayers of the Pelican, depicted the Rose surrounded by a wreath of thorns and put underneath the motto: "*Difficilia quae pulchra.*" What is beautiful is difficult. And our Rose and Pelican are not merely beautiful, they are fascinating, because the very efforts to penetrate their *arcana* illuminate with inspirations the mind of the seeker and make his heart glow with divine love. Actually, not metaphorically.

At the present, wise efforts are made to form study-groups in the Lodges, the Order recognizes the need of more Light. Why not complete the scheme and form also, wherever the groups offer capable material, *esoteric* "centers" in them. Gather there, besides old workers, especially the promising younger generation, those who think and work and who did not join the Lodge for the sake of social and otherwise profitable contacts. Let them, even stimulate them, to be critical; the real secrets of Masonry, somewhat different from those that form the small change of the Order, can well stand the criticism of reason, but the hope of the future should feel

that they are dealing with realities, not with substitutes.

The penetration of the *arcana* of the Bible in their Masonic connections would reveal to the seekers more clearly than it is conceived now, the real mission of the Order. It would clarify in their minds the age-old riddle of the Sphinx and enable them to formulate reasonable answers to the vexing questions: who is the creator, what is the purpose of creation, of life, of man? It would bring to them into closer harmony, academic science and Tradition, by demonstrating that the essentials of many modern discoveries are also at the foundations of esoteric science; they could even comprehend some questions which at the present perplex leaders of positive science, as for instance: how is it that the most minute particles of matter begin to show activities which can not be explained by the known law of physics, or that physiology when its ultimate conclusions are drawn tends to melt away into psychology or even into metaphysics? Even Einstein, in his efforts to revolutionize science with new conceptions concerning motion, time and space, finds points of contact with Euclid, and the newly conceived space of which time is but a dimension and in which electric fields are ever active, also the recent theories about the fourth dimension, seem to differ only in terms of expression and not in essentials from the teachings of Tradition.

Such *esoteric* "centers" should then, in accordance with the regular natural process, develop their "circumference", which is the exoteric part of Masonry. They would soon reinvigorate, even electrify, the Masonic spirit and thereby eliminate the now frequent complaints about the diminishing of interest and participation in lodge work. They would infuse new and interesting subjects into the lectures, would shed new light from new angles into the dramatized representation of the initiations and thus take away from habitual absentees their favorite excuse: "that the monotony of the constant repetition of always the same and again the same ritualistic ceremonies takes all the zest out of them and

(Continued on page 76)

BE YOURSELF!

An Editorial

By DR. GEORGE WINSLOW PLUMMER



MAN shall not live by bread alone." It is true. Man lives principally on applesauce. And if Eve had passed friend Adam a peanut, it would probably be peanutbutter instead.

Human life has largely resolved itself into a process of kidding ourselves along. We accept this process as indicative of cheerfulness and optimism. It is a logical result of the professional cheer-up propaganda on which we have been fed for two decades.

There are those who decry this custom of kidding. As a confirmed iconoclast we affirm that it is as harmless and probably more so than many other habits that characterize us.

Any process that helps us over the ruff spots, that smooths out present wrinkles, flattens seeming mountains and barriers, has an element of worth. It may have its imperfections but experience shows that the ethical customs of a given time are simply the forerunners of a broader vision and more constructive attitude in the immediate future of that time.

We do not have to look for examples of the kidding process in others. Take a look at ourselves, for we kid ourselves far more than we do anybody else.

If we jolly ourselves into the belief that misfortune will be turned into good fortune, failures into successes and curses into blessings, it won't do us a bit of harm and probably will do us a vast deal of good, for it will put us in a mental attitude that will attract constructive forces instead of repelling them.

There is one phase of kidding, however, of which we should beware. It is in trying to kid ourselves that we are something other than what we really are. Most of us are guilty of this trick for it is a charmingly human trait.

By a system of mental carelessthenics many who have achieved fame as notable actors have earned their niche by their ability to kid themselves that they were, for the nonce, actual personalities they sought to portray. By so believing, they were able to enter into the phase of mentalism that characterized a given personality. They became, for a time, *actually* that personality.

But not all of us are good actors. A visit to any theatre will convince the most stubborn doubter of this truth. And as "all the world's a stage and all the men and women merely players" we observe that as yet the huge majority are a rum lot of ham-actors, simply because few of us have the ability to really assume personalities other than those with which we have equipt ourselves for life.

Yet we insist upon trying to be some one else. If we would only spend half as much time in simply *being ourselves* we would be far happier and most of our friends would be happier also, not to say relieved. We get very tired watching our friends trying to assume roles for which they are unfitted and assuming attitudes that naturally do not belong to them but we forget that we are usually offering the same boring spectacle to *them*.

How many there are among our friends and acquaintances of whom we say: "If he (or she) would simply be *natural*, how charming he would be." Personality comes from the Latin *personna*, lit., a mask. Personality is the mask thru which we manifest in mortal expression. But most of us are not content with one mask. We seem to feel that we need several. One for social purposes, another for business purposes, and both of these quite different from the one we assume for religious, philosophic or philanthropic purposes.

Yet we see thru the masks our friends wear—usually. *Homo sapiens* is a Latin expression used by scientists to indicate man. In common parlance it means, broadly interpreted, man, the sap. In this sense some of us are befuddled by the masks our friends present and pay the penalty of our sappiness. It is equally useless for us to expect to impose our own self-assumed masks indefinitely upon our friends. We cannot say "our unsuspecting friends", for most of us are rather suspicious of each other by this time.

Be yourself! Regardless of time, place or circumstance, be yourself. You will win the respect, approval, attention and constructive consideration of others just to the extent that you develop a reputation for being always the same—*natural*—unaffected, unspoiled. Title hounds, social climbers, hot-air movers, bubble promoters, scholastic affects, religious and philosophic poseurs, dietetic fanatics, spiritual blurbs, world-trotters whose experiences have been gained from stories of adventure, New Thought advisers who are in "touch with their Source" but cannot touch their Source for overdue rent, healers who can heal everything and everybody under the sun except themselves, cult propagandists who have discovered a way to balk the Bible plan against sneaking into heaven by second story methods, and all the rest of the alibis under which some people who really may have good stuff in them, choose to disguise themselves.

In human life, not every bride gets the orange blossoms. Some of them have to accept the razzberries. It is the way human karma works out. We really may all be seeking for truth in obedience to the Scriptural axiom "Knock, and it shall be opened unto you" but many have discovered that if we quit knocking it will be opened much sooner.

To be ourselves, first, last and all the time; to be simple, unaffected, serene, calm, poised, thoughtful of the rights and happiness of others, considerate, courteous, yet active, vigorously constructive and truly cheerful — these are attributes to be cultivated. They used to be the signs of a true Rosicrucian but, unfortunately, they seem to be more honored in the breach than in the observance today.

We need not become examples of "heavenly anaemia, lymphatic virgins or pale androgyns." We need to exude health, to pass the right blood count and the proper chest expansion. It is better to be long on common sense and short on common cents if need be. We may blissfully believe that Homer's Iliad is a biography of Babe Ruth if we want to, but if we can be whatever we are naturally, without affectation and chuck our assortment of masks into the garbage can where they belong, we shall be conscious of making a very definite advance in the progress for which human life is the golden opportunity.


Be yourself, brother; it's the best plan.

PARAGRAF TRUTH

Salient Thots in Concise Form for Students

By DR. S. G. EGHIAN

HUMILITY

 HE true humility in man is a state of consciousness.

The man with humility knows that he is not a finished article. He knows that his aim is perfection, and he is on his way eternally towards it.

The humble man takes the right position in regard to persons above him and below him. He absorbs with gratitude the knowledge and wisdom he may receive from persons above him, and gives with self denial to the persons below him.


The humble man destroys day by day pride and conceit that hinders his advance in perfection. He never forces his will upon others. He respects every thing small or big, weak or strong.

He is not a jelly-fish-man, or a doormat-man. He is a strong man, he is a conqueror, he is a man that commands respect.

The humble man never tries to do things for the sake of applause or reward. He never takes advantage of other's failings or weakness, and never speaks of it to show his wisdom. He joins his heart and head in his work.

The humble man is a perfect man, and a perfect man is a humble man.

MAN AND HIS OCCUPATION

 O matter how long or how high a man's occupation may be it has a distinct and special intrinsic value to him. His occupation is not a case of accident, and it is not merely a channel for earning his livelihood.

Through his occupation man must work out his destiny. Man's occupation is a school of life. The people he comes in contact with are the books he must study from, his difficulties are the problems he must solve, and errors he makes and their results are the teachers.

As to a delinquent boy his school room becomes a prison, his books instruments of torture, and his teachers his prison guards, so to a man who has not yet graspt the intrinsic value and the purpose of his work his occupation becomes a sentence of hard labor, and thruout all his life he tries to get out of his occupation.

Each occupation brings man in contact with a certain class of people, and that is the vital point of man's occupation. Man must serve these men, according to his ability, in truth and love. This faithfully done, man receives his promotion as his due reward in the course of his evolution.

A LITTLE ESSAY ON MAKING WHOOPEE

The Constructive Aspect of the Modern Method of Self-Expression

By DR. GEORGE WINSLOW PLUMMER



MAKING whoopee is nothing new. Mid-victorians called it "raising the old Harry." Early-Rooseveltians called it simply "raising hell." Evolution refines it to "making whoopee." Raising the old Harry belonged to the Age of Crinolines, Pantalottes and Ankles. Raising Hell symbolized the passing of C. P. and A. Making Whoopee has come to mean the disappearance of the crinoline and pantallettes and the complete and triumphant emergence of Pisies, Aquarius, Capricorn, Sagittarius and practically everything south of Scorpio.

Notwithstanding the Methodist Church to the contrary, making whoopee is distinctly a splendid product of the present era. It means the breaking out of our bonds of repression, freedom from non-existent but seemingly real limitations imposed by the fickle goddess "convention," and a phase of self-expression that is bound to be productive of much good in due time.

Every good thing can be and usually is abused and the forces of intolerance decree that the wise shall partake of the punishment of the moron and the dumb-bell. Raising old Harry was the expression of the Age of Pink Lemonade with a straw. Raising Hell exprest the joy of the Age of pure Spirits (by spirits not always of lily-white purity). Making Whoopee expresses the Age of Coffin Varnish, Hootch and Legal Poison.

Nevertheless, the fact that a huge majority insists upon freedom of self-expression, despite the ruling of a pestiferous and bigoted minority, is a positive indication of an accumulation of repress and inhibited free-will that is now asserting itself as *really* free. If synthetic or sympathetic gin, which bears not the least analogy to real gin, is the

motivating spirit at petting and strip-poker parties, it is because freedom of expression means that something simply must come off and possible death is preferable to supine acquiescence with intolerance, repression and inhibition.

Occult and spiritual science teach that the purpose of human life is the acquisition and assimilation of experience thru the exercise of free-will. Therefore, it follows as a corollary that to get experience we must *use* our free-will, also, to use our free-will intelligently we must *have* some experience. Making Whoopee symbolizes an active use of free-will that will become more and more constructive in a bigger and better way than ever before in human history as experience directs the dynamic freedom of expression into channels of energy devoted to the conservation, not the waste, of our abilities and powers.

We do not affirm or aver that a 6-ounce dress consisting of tailored spider's webbing would be appropriate for a beauty parade at Nome or Point Barrow but we chortle with holy glee at every reasonable step in elimination, undertaken by the deadlier of the species, for it also means the elimination of taboos, bugaboos and the showers of boo hoos that used to be the sign of a truly feminine nature. In some not distant aeon less venturesome males will begin to develop signs of horse sense in regard to their habiliments, altho this may possibly be a feature reserved for some later wave of human evolution.

Let the Babbitts of Main Street howl their heads off, at the breaking down of conventional fetishes. A few decades ago, some citizens of Boston made whoopee by converting Boston Harbor into a tea pot and they started a party that broke up all the conventions of their times and packt old King George away with the moth balls. Later, some farmers up Lexington way made whoopee and fired a shot said to have been heard

around the world. Nation after nation since have taken up that shot, and fired a few of their own until throne-jobs are now drugs on the market. Few thrones today are even stepping stones for social climbers.

The *unco guid* are always shocked at every invasion of, or incursion into, archaic modes but their affectation of offended dignity usually has a superb foundation of ingenuous hypocrisy. Every signal advance made by humanity has been a process of making whoopee, in other words, of breaking away from existing inhibitions and applying the energy releast to constructive progress. At the instant of such release of energy mistakes are bound to be made. They always have been made. That is why and how we have progress, for no progress was ever accomplished without a beautiful background of mistakes. Mistakes represent perfectly good energy misdirected. But they also represent *effort in the right direction*.

When we have made sufficient mistakes to teach us something definite, we really get somewhere. When we have blown off enuf energy in making whoopee we settle down, not into the old ruts, but in new grooves of action that will last us until the next outbreak, during which interim we evolve new ideas, make new moves, direct our energies into new channels and thus the sum of human progress is composed and maintained.

Whoopee expresses in two ways, "before and after." Every great forward movement engineered by men and women whose names are afterward perpetuated in the nation's history, is preceded by the whoopee makers who stir up public feeling and opinion until the masses are in a position and condition to be marshalled into action. After the big stunt has been pulled and another event credited to progressive human history, the whoopee makers let go again and whoop up popular fervor in one grand apotheosis until the new result is firmly placed upon a foundation of solid acceptance.

The whoopee parties of New Year's Eve in New York are simply expres-

sions of satisfaction at the opportunity of opening a new account on one's personal ledger and making a new start. It is an expression of the releast energies that have become pent up during the months that have passed. The whoopee of more individual parties is simply the release of inhibited energy that has not been otherwise given an outlet during the day. Such releases of energy are periods of relaxation that used to be sought in more deleterious ways but are now available in the open because whoopee itself has broken down all laws of conventionality and proscription.

Whoopee is the comparatively unlimited, unrestricted expression of the human emotions of pleasure and joy. Some individual manifestations of it may be the occasion of a temporary headache but the general principle involved is one we might all take to heart. It means nothing more or less than the letting go of our feelings of good nature which false codes and ethics have compelled us to bottle up in the past. By bottling up our ebullient spirits we have ruined our digestions, crinkled our liver and over-worked our supra-renals. No wonder over 87% of the population of this country suffers more or less from chronic constipation. There is such a thing as constipation of ideas, for the more we inhibit the expression of those we have, the less we shall have to offer that might be new or of any modern value.

Don't be afraid to "make whoopee." It doesn't consist in being laid away under the divan until recovery next morning. That sort of stuff has been always with us and reeks of the gutter. Making whoopee in the real sense of the word means the complete, unrestricted and unlimited expressions of our real selves, our constructive thoughts, our progressive ideas, our happiness, joy, pleasure and all that makes us liveable to those who have to stand us.

Whoopee is an unfailing antidote to gloom, morbidity, moroseness, sourness, taciturnity. In making whoopee some misguided ones may indulge too freely in whatsoever the market affords on the occasion, but we have yet to note any dyspeptics among chronic whoopers or

whoopettes. Alcohol is not a necessary concomitant to whoopee. Coffee is popular among many. The dietetic fiends can use Garfield Tea if they wish; in fact, we opine that the latter might be quite conducive to a genuine realization of joyous relaxation.

A little more whoopee in homes that have crystallized into dull, hard, adamantine conformity to the great god Convention and his mistress, Propriety, would bring about a relaxation that would make human beings out of "millions now living" who are already dead but do not know it. Whoopee is an Aquarian sign. Whoopee is the rainbow of promise that never again shall we permit ourselves to assume the mental attitude of Cancer—the Crab, nor of the Fishy attitude of quiescence with things seemingly as they are constituted that characterized the Piscean Age.

Whoopee is a fine thing. Understand it rightly, for it is a principle, not a mere explosion. We can make whoopee and be glad without jags, frank but not rank, happy but not sappy, constructively progressive but not coarsely aggressive, joyous, not bibulous, unconventional but not rotten. We can make whoopee and keep our hands and thoughts clean at the same time, for smut is not wit, nor does sex have to be dragged into every phase of human expression.

Making Whoopee is a positive sign of the possession of imagination and heaven

help the individual without imagination, for it is one of our chief assets in life and a prime necessity as well. Without imagination few of us would be able to tolerate each other very long at a time. Whoopee is, to an even greater extent, a sign of the possession of individual enthusiasm and may that same heaven help the person without enthusiasm. Such unfortunates miss the cream of life's coffee.

Steer clear of those disgruntled ones who cannot make whoopee. It is proof positive that they are lacking in good spirits, good nature, good fellowship and good sense and all these are cardinal requisites for a successful incarnation. Such folks are mongrels amongst their species.

Long faces, soulful slobberings, goo goo eyes and a willingness to throw a fit at the least infraction of some custom in thought or mode that is so archaic it is really sinful to destroy the cobwebs hanging from it, is no sign of "spirituality." In spite of bull markets and the speculation mania our little town still has several really spiritual folks in it, and, incidentally, they are, one and all, able citizens in making whoopee.

Make clean whoopee. Let go a bit and give yourself genuine relaxation by letting go your repressions and defying inhibitions and you will be poor plucking for any self-constituted psychoanalyst.

YAKIMA COLLEGE'S BEAUTIFUL ADYTUM



OUR frontispiece shows the interior of the Lodge Room in the Masonic Temple at Yakima, Wash. It was designed by Heath, of Tacoma. The style of architecture is Chaldean and Assyrian, quite different from the usual affectation of Egyptian. The design for the lights in the art glass of the ceiling, each fourteen feet square, was taken from a reproduction of a pavement in one of the old Persian temples, being worked in glass instead of stone, the motif being the lotus and pomegranate,

done in soft blues and greens. Indirect lighting is secured from 1200 globes. Dimmers are placed in the choir gallery and the room can be brought from the blazing glory of the sun at meridian, to the inky darkness of midnight. Back of the columns is a reproduction of a portion of a brick wall from the ruins of Babylon. Below the Lodge Room is an arched entrance, the keystone of which is from King Solomon's Quarries, Jerusalem. The view shown, is taken from the East, looking West. Yakima College, S. R. I. A. S., holds its Stated Convocations in this beautiful Adytum.

THE ORIGIN OF NUMBERS

An Original Concept of the Basic Inter-Relations of Religion and Science Thru the Formation of Numbers

By CATHERINE VICTORIA THOMPSON



THE word JEWEE or JEVE is the same as Jehovah or Jove, which Free Masons pronounce J A V E, and say it refers to the Grand Architect of the universe, and because the order of perfect masons were permitted to pronounce this name of God, they acquired the distinction of being called "the people of God," and took or received from others, the name which they themselves had given to God, and in this way there arose the sect called Jewees" or Jews.

The word Peter (Cephas) which signifies "a Stone," added to the name of God, JEW, created the title of Jupiter and emphatically exprest God as being the Great architect. And it was the Sun, who, as the Great Architect, was in all ages and countries emblemized and worshipt under the character of a Stone. In many parts of the world are found the remains of upright stones, that the ancient inhabitants erected to their God, the Solar or life-giving principle in nature. In the Gospel, Christ confers this title on the chief of the apostles, the Jew Peter. "I say unto thee thou art Peter, which is by interpretation, a Stone;" and the chief of the apostles calls Jesus Christ the chief Stone of the Corner. Thus the epithet, a Stone, was common to Jupiter, to the Jew Peter, and the Jew Jesus. But when Ammon was added to Jupiter and Jesus, as Jupiter Ammon and Jesus Christ Amen, it shows their identity, for it never meant anything else than SOL, the Sun, Amen being composed of the two primitives AM, heat or warmth and ON, the Being. When this heat or warmth of the Sun was missing, or was hidden or concealed during the winter months, all nature was supposed to be busy seeking for Ammon. The Bible says: "Verily thou art a God that hidest thyself, O God of Israel, the Savior."

But if God is everywhere present, where can he hide himself but astronomically under the earth, by descending, as the apostle says, into the lower parts of the earth, or as the moderns erroneously teach, by the earth presenting that part of it which we inhabit from the Sun? From this comes the universal usage and physical consistency of those who seek after God to do so upon their knees, and calling him by name, AMMON, AMEN, OUMEN, OMEN, OM; and sometimes they say as in the 44th Psalm: "Up Lord! Why sleepest thou! Awake and be not absent from us forever: Wherefore hidest thou thy face, and forgettest our misery and trouble." And in the 89th Psalm David says, "How long, O Lord, will you hide yourself? Forever? Where are your loving kindnesses which you swear unto David in your truth?"

Thus the order of primitive Free Masons called Jews, who have always been scatterd thru all periods of their existence, took a pride in calling themselves by the name of the Great Architect, JEW, that is, God, but never meaning anything else than the Sun; while the inferior order of Masons or Entered Apprentices, the Christians, believed that their God, Christ, resided in them. For by Christ was never meant anything else than SOL, the Sun, this Latin name being pronounst for greater reverence Soul, and was the origin of that mysterious belief that every Christian had an immortal soul; for "Christ doth dwell in us, and we in him: we are one with Christ, and He with us." And so Christians not only pray to God, as the Soul or Sol of the universe, but to the soul's vital heat or warmth within them. "Praise the Lord, O my SOL, and all that is within me, praise his holy name. Why art thou heavy, O my SOL, and why art thou so disquieted within me?" And when the Sol's vital heat leaves men's bodies, notwithstanding its immortality, the phrase is, "so many Souls

perisht." Not that the Sun's orb is actually in us, but he dwelleth in us by his spirit, which he hath given us by his vital warmth and heat, or by the Amen or the AM, heat or caloric; ON meaning, of the Being, as distinguisht from Jesus which stands for 1 the one, ES fire, which is the Sun.

And so the Scriptures never speak of Jesus being in us, but it is *Christ that dwelleth in us*, and not the Sun's Orb, but his heat and warmth, which is so well exprest by the apostle in *Col. III, 3*, as "Christ himself allegorically, says, "I am the Resurrection and the Life." And this life is continued in us by taking the Sacrament of the Body and Blood of Christ, by eating and drinking. "For except we eat the flesh of Christ, and drink his blood, we have no life in us." "He that hath the Sun hath life, and he that hath not the Sun of God, hath not life."

The difference between the Sun and the Sun of God being, that the Sun is the great Solar fire spoken of abstractly; and the Sun of God is the same Solar orb spoken of in relation to his apparent position at the Vernal Equinox, from whence all time was reckoned to begin, or when he appears in the tribe of Gad or God, that is, the constellation Aries the Ram or Lamb; and so the Sun receives that magnificent epitheton: "Our Lord Jesus Christ, that Great Shepherd of the Sheep." And the Sun when speaking in his allegorical character calls himself "Verily, Verily;" VER being the Latin for Spring and the Vernal Equinox. And "Verily, verily, I say unto you" does not mean truly or really, but Vernally, Verily, or in the character of the Vernal Sun. Our English translation changes the sense of the original, to conceal the identity of the Jesus of the gospel with the Adonis of mythology in, "the beautiful shepherd layeth down his life for the sheep", so we really have the sheep taking care of the shepherd. But how noble is science, for in the personified character of the Great Shepherd we read: "No man taketh my life from me; but I lay it down of myself. I have power to lay it down, and I have power to take it again"; and what is this life but the Sun's vital warmth and heat?

He lays it down, when he enters the Scales of October and satisfies the Justice of Heaven by rewarding men for cultivating the earth, with a full measure of the wheat of September and the grapes of October. In the Scales when the Sun's oblique path in the Ecliptic touches the straight line of the Equator in the Autumnal Covenant, there stands the Cup of Salvation into which every year he sheds his most precious blood, or the rich juice of the grape, which is called the Blood of the Cross, or the Blood of the Everlasting Covenant; or the Blood of the Grape, and of the True Vine, and of God, and of Jesus, and of Adonis and Bacchus.

There the Amen, the faithful and true martyr or witness, having fulfilled all the promises of the year, and repaid all the toils of agriculture, lays down his vital heat and descends below the line of the Equator into that Hell beneath, in the gate of which stands the Scorpion of November, the "worm that never dieth," as a pledge that tho Ammon be hidden or concealed, Christ still liveth, even tho the caloric or vital heat appears to be diminisht, yet "the fire is not quencht"; and the Sun that seems to give up his life and power to those scorpions having stings in their tails, to whom it is given to hurt the earth for five months, will yet rise again in the constellation of the Ram, with healing in his beams; and he who was our Savior in Autumn becomes our Redeemer in Spring. When the apostle says, "It is Christ that died" he immediately corrects himself and says, "Nay, rather that is risen," because Jesus is the Autumnal and Christ the Vernal Sun. So it is Jesus that dies and Christ that rises; and Jesus dying to redeem the chosen sheep, is but another version of Jason sailing away to fetch back the Golden Fleece.

All calculations of time were made from the commencement of the Spring Quarter, when the Sun appears in the constellation of the sheep, and is called in the *81st Psalm* the Shepherd of Israel: "Hear, O thou Shepherd of Israel, thou that leadest Joseph like a sheep, show thyself!", so that the sheep of Christ never meant anything more than the sheep of the Zodiac, or the leading con-

stellation Aries, the idea of leading meaning always to go first. Originally, all calculations were made by counting off little stones to help the memory and were called *Calculi*, from whence comes our word to "calculate" or add up. Each stone represented a unity or single idea, and so was known by the name of the thing to be represented, and shared in the respect attach to the idea. Twelve stones represented the twelve signs of the Zodiac, and as the first was the constellation of the Ram or sheep, the first stone would be a precious Stone, or the chief Corner Stone; and as the Sun was always represented according to the sign he was in, when the Sun was in the sheep Sign he was called the Shepherd of the Sheep, and was represented as a very large Stone, or as *Genesis 49* says, "From hence is the Stone the Shepherd of Israel."

The worship of Stones called *Litholatry* became general thruout the world, and grew up side by side with the worship of the Sun or *Heliolatry*, because it was easier for the brute, unthinking masses to worship the stones, than to ask what it was that the stones represented, just as many people do today. But when calculation came to be superseded by arithmetic, or when it was found that little pictures or hieroglyphical marks would represent unities quite as well as stones, and were not so easily pusht out of their place, those marks or writing were determined by making them to resemble as much as possible the thing to be represented, and so were formed the nine digits with the cipher or nought that follows them, to which is ascribed the peculiar property of recalling the whole nine to itself. We thus discover today, what it was that formed ages ago, the common basis of religion and science; and their common origin in Egypt the cradle of them both; for it was in Egypt, that the Nile overflowed the country for three months every year, during which time the world was believed to be drowned, and therefore only the remaining nine months were worth noticing.

To these nine months the poet consecrated the Nine Muses, with Apollo in the midst of them; while the mathematicians more soberly gave them the

names of 1, 2, 3, 4, 5, 6, 7, 8, 9, and nought at the end, and they are honored in the *68th Psalm* under the title of "the damsels playing upon the timbrels," with God in the midst of them. The number One, the most simple of all forms, has all the properties in arithmetic with which imagination invests the deity of Theology, and is represented by a straight stroke standing perpendicularly upon the line of the Equator, thus 1. In all languages its name has ever been the same as the name of the Supreme Deity. The ONE—un, une, ung in the languages of all nations and all ages; and by the primitive Egyptians as ON, the Being. Nor has there been any name invented for the Supreme Being of which the first engraved character was not the letter I, as in Jove, Jupiter, Jehovah, Jason, Janus, Jesus.

The moral idea was derived from the physical one of godliness and uprightness as being synonymous terms. An upright man acting with the greatest simplicity and straightforwardness, was considered the moral reflection of the physical God. While the epithet of the upright, "the upright Lord," "the righteous God," "the Lord most upright," "Jesus Christ the righteous," were the peculiar designations of the Eternal One—that is, of the One-God as distinguished from the Two-God, the three-God, the four-God and all the rest of the Gods.

When a small stroke was added to the top of the figure, and another at the bottom, thus 2, the bottom stroke represented the line of the Equator, and the top the tropic of Cancer, the Sun's highest point of ascension, while the whole pillar was a natural Almanac of the Sun's latitude or northern declination for every day of the Spring Quarter to Midsummer-day. It was a great improvement when the straight stroke was set aslant, because then, it not only represented the Sun's declination, but it represented the line of the Ecliptic, or the Sun's apparent path at the precise angle which that path forms on the line of the Equator.

The Greeks improved upon this hieroglyph, and having represented this path of the Sun aslant, as it is in nature, they elongated the ornamental cornice at the top to the left, and the little pedestal at

the bottom to the right, thus Z; so that, these lines being perfectly parallel, represented the upper one as the line of the tropic of Cancer or the Sun's highest point of ascension; and the lower one, the line of the Equator on which the whole figure stands and which is parallel with the line of the tropic of Capricorn. But the figure is now no longer an I but a Zed Z. It no longer expresses the simple abstract idea of unity or oneness, for here are three strokes for one; or three in one, yet each is separately and distinctly a perfect one or a trinity in unity, a Father, Son and Holy Ghost in one, an undivided and indivisible God-head, of which the sloping one is the line of the Sun's path or the Ecliptic, or God the Father, while the upper one is the line of the tropic of Cancer or God the Holy Ghost, sitting on the head of God the Father as his inspiring wisdom and science; while the other one standing on the line of the Equator is God the Sun, the Lord our Righteousness, who, as you see, leaving the glory or the brightness which he had with the Father, when he floated on the line of the Equator, like a beautiful swan upon a pond, "did, for us men, and for our Salvation, come down from Heaven," as the Sun does when dropping below the Equator from the point of the Autumnal Equinox, when he every year makes the round of the gloomy months of October, November, December and January; and as you thus find him, 3, giving a tail to the letter zed, Z, you see the three ones together, of which each is separately one, the whole figure representing the One-God. When the Greeks adopted this more perfect scientific hieroglyph, they adopted at the same time a more softened utterance of the name of God and JEW, the vocative utterance of O God! substituting the zed for the J.

The two-God as represented by the figure 2, is a picture of the Sun in the second constellation called Taurus, the God Baal of the Scriptures, transformed into our word BULL, which the Sun enters April 19th; and the little dot at the top of the figure is the Bull's eye, a Star of the first magnitude called Aldebaran, an Arabic word signifying the One Eye, from which the Sun setting

out about the 19th of April, throws off his arch to the height of reaching the tropic that is Midsummer-day, and from which he whirls the nobly-archt shoulders of the animal to the line of the Equator, which is below the parallel of the Bull's eye, because it is longer from Midsummer to Michaelmas than it is from April 19th to Midsummer. And there he sits on the Equator thus, 2, with his knees turned under him, like an ox in a meadow quietly chewing the cud.

Here is the 3-God or the Sun in Gemini, the Twins of June, the shining brothers Castor and Pollux, of whom one represented the human and the other the divine nature in the person of Christ. Castor was the human, Pollux was the divine, and so great was their love for each other, that Pollux was not content with his own immortality unless Jupiter would allow him to share it with his mortal brother; and so the boon was granted upon the condition that Castor should fetch his brother Poll out of Hell, by coming down from Heaven to convert him, that is, to turn him up and to stand him in his place; so that one was to be in Heaven and the other in Hell.

Here then is Castor, a pretty little spark about the 19th of May whirling himself round on his axis, with very little ascension to the height of the tropic from which you can trace his quadrant of a circle, resting on the Equator at the point of the Autumnal Equinox, then watch him passing thru what remains of October and getting into November while thicker and darker grow the days. This is Hell itself, but not the worst of it, for he must not only go to Hell but to Hell and Tommy, who is at the bottom of the bottomless pit; Saint Thomas' day being the 21st of December, and the lowest point to which the Sun can possibly descend to the tropic of Capricorn. Castor has gone to the lowest pit of Hell after his brother, and he is not there; but if he will turn round the bottom of Hell and clear the tropic of Capricorn, and ascend as the days grow lighter as far as the 25th of January, he will find his brother; and the figure 3 exactly answers to the map of the whole adventure. For that reason and for no other, the church has

fixt the 25th of January, just one month from Christmas Day, as the Festival of the Conversion of Saint Paul. Castor recognized his brother Pollux in Hell by his black eye, from which name we get the word pugilist, and this eye terminates the figure. The two dots of the figure 3 are the Summer and Winter Sun, the break being the line above the Equator which cuts it about one-third above and two-thirds below the line.

The 4 God is the combination of the oblique line of the Ecliptic standing upon the horizontal line of the Equator, and the line of the Equator markt off with the thick black line, which measures on the Equator so much of it as the Sun shines on, and fixes the point of the Autumnal Equinox where the Sun must be crucified.

The 5 God is a most beautiful orrery, showing the line of the Ecliptic from the top of which is the Summer Solstice, that runs off the line of the tropic of Cancer, and from the bottom of which is the Equator at the point of the Autumnal Equinox, and from below follows the course of the Sun thru October, November and December where, having passed the tropic of Capricorn which is the line on which the figure stands, forms a perfect hieroglyph of the phenomena of the Sun on the 25th of January, and therefore another hieroglyph of the conversion of St. Paul.

The 6 God is the Kingdom of Heaven which is open to all believers. Here we have the Sun's full and open disk standing upon the line of the Equator, and whirling himself into rotundity upon his own axis, and by that whirl throwing off from his own body, the mighty vault of his reign thru the summer months, where he is seen as a bright little spark having just turned the tropic of Cancer on the 2nd of July, coming to pay his addresses to the Virgin of August; and on this 2nd day of August the church has fixt the festival of the Visitation of the Virgin Mary.

The 7 God is the God of Sabaoth. The 7 shows the horizontal line of the Equator markt off at the beginning of the point of the Vernal Equinox, and terminated at the point of the Autumnal Equinox, when the Sun drops below the Equator with his dark, thick, gloomy tail

which is growing thicker and darker, as he goes into the lower regions, with no turn or dot indicating where he is going to. 7 is the great mystical number, the hieroglyph of ignorance and the parent therefore of devotion; it being a law that men consider nothing so sacred as that which they know nothing about. Remember the Seven to keep it holy.

The 8 God is the Summer and the Winter Sun meeting together, the one above, the other below the line of the Equator, precisely at the point of the Autumnal Equinox, and making that cross at which the Justice of God is satisfied, by pouring forth of the fierceness of his wrath into the cup of salvation, and in which reconciling or coming-together we read, "Mercy and truth are met together; Righteousness and Peace have kist each other," which annually takes place on the lips of the Virgin of August or the 8th month of the year, the more accurately described by Saint Luke as the Virgin of the sixth month, considering March as the first month.

The 9 God is the Sun standing with open and tranquil disk upon the Equator, from which he throws off his substance by a voluntary suicide, to go and redeem the lost sheep of the house of Israel. And there he stands, something like a steel-yard with the ball at the upper end, vainly endeavoring to bear up the weight which pulls it below the Balance at the Equator, 9 being the unequivocal hieroglyph of the ninth month, and the last of the reign of the Princes of Peace.

The 0 God is the Sun itself, or the entire circling year placed at the end of all numbers to multiply them by ten, that is, to recall the whole to itself.

Our English word YEAR, of which the letter R at the end is superfluous, is nothing more than a drawling pronunciation of the word yea or yes, the meaning of which is the same as Amen, and the derivation the same as that of the name YESUS, which is Jesus.

Religion, therefore, is the science of astronomy very much misunderstood; while science is religion properly and wisely explained. Sun worship is the basis of all sacred or secret Scriptures or writings, and of all religions and mystery associations thruout the world.

OUR RADIO PAGE

Sincerity

Ye Editor Broadcasting Thru Station G W P, New York City



EE! How I hate that word "sincerity." I hate it because it has become a synonym for every conceivable variety of charlatanism. Every shark who preys upon human credulity professes angelic sincerity of plan, process and motive. Almost every person I have known who has asserted his or her sincerity, has turned out ultimately to be a stranger to it.

Sincerity has a curious derivation. From the Latin *sincerus*; *sine*, without + *cera*, wax, it means, literally, "without wax."

In the curious but tremendously expressive usage of the Romans, sincerity meant, not plastic, not easily moulded or shaped to fit any form, opinion, usage or requirement, not subject to modification by heat, as of argument, opposition, investigation or challenge. It meant wholly separate, apart from and independent of any modifying circumstance.

Today, sincerity is a word used to apply to any and every passing fad, whim, fashion, custom, method, project, system, code, teaching and practice. Those who use it most are the ones to suspect first. Sincerity does not require affirmation, certification, brag or bluster. All these proclaim its antipode. In fact, the most sincere feature in connection with those who use this word most glibly and carelessly, is the sincerity of their deceit.

Look out for the self-advertised "sincere" person. Save your money and your self-respect.

On the brighter side, sincerity is a word to live up to. It is a fine word to take for a personal motto and in this connection it will be found with amazing frequency on the mottoes associated with coats-of-arms used by ancient families in days when coats-of-arms were legitimate things instead of fads and affectations.

Take sincerity as a watch-word. To be "without wax"! In other words, to have a back bone instead of a wish bone. To live without bending or yielding to the whims, opinions, wishes and dictates of others except as such matters are imposed for the public good. To remain strong under heat of argument, opposition, investigation or challenge. To be stable, not wabbly. Firm, not plastic.

Sincerity is a true measure of manhood and womanhood. True men and true women have no need to advertise their sincerity. They live it. Those who advertise and boast it prove their lack of it. Sincerity is a fine word,—when we understand it. At the beginning of this broadcast I hated the word. At the conclusion, I like it. I like people who have it but don't brag about it. Their faces show it. I can recognize them and it. But I don't like the people who brag about it and haven't got it. I can recognize them also, and their faces have a vacancy sign hung in them.

Sincerity is a beautiful word.

The same,

Genel Windsor Thomas.

Signing Off.

OUTLINES OF HERMETIC CHRONOLOGY

Embracing the Principal Events in

ROSICRUCIAN, MASONIC AND CHRISTIAN HISTORY✠

By HENRY V. A. PARSELL, X^o, 32^o, 95^o K. T.

Senior Magus, Societas Rosicruciana In America

Fellow of the Sovereign College; Allied Masonic and Christian Degrees for America;
Venerable Patriarch Metropolitan Lodge, No. 1, Ark Mariner Masons; Member Royal
Order of Scotland; Corr. Mem. Quatuor Coronati Lodge, No. 2076, London.

✠ Indicates probable Rosicrucian Origins and Connections.

- 1655—Anne Hibbins, widow of a Boston magistrate, executed for witchcraft.
Alexander VII, Pope.
The Company of Freemasons became the Worshipful Company of Masons of London.
- ✠1656—"Anthroposophia Theomagica" also "Enthusiasmus Triumphatus," by Eugenius Philalethes (Thomas Vaughn), n.p.
- ✠ "Medicina Magica tamen Physica" by Samuel Boulton, published at London.
- ✠1658—"A New Method of Rosie Crucian Physick" by John Heydon, published at London.
- ✠ The Elector of Mayence performed a transmutation with the Red Powder bequeathed to Richthausen by the Alchemist, Busardin, of Prague.
- ✠ "The Way to Bliss" in three books, by Elias Ashmole, published in London.
- ✠ "Opera Omnia Medico-Chemico-Chirurgica" by Paracelsus Aureolus Philippus Theophrastus Bombast von Hohenheim, published at Geneva.
- ✠1659—"Peter Sthael of Strasburg, a Rosicrucian adept and notable chemist, lectured at Oxford.
- ✠ "Trois Traictez de la Philosophie Naturella"; "Le Secret Libre d'Artephius"; "Les Figures Hieroglyphiques de N. Flamel; Le Vray Livre de Synesius." P. Arnauld, Paris.
- 1660—King Charles II, Grand Master of Masons.
- ✠ A new Rosicrucian Society formed in Paris by Jacob Rose.
- ✠ Eirenaeus Philalethes, Alchemist.
"The Rosie Crucian Infallible Axiomata" by John Heydon, published at London.
- 1661—The "Drummer of Tedworth." A poltergeist phenomenon.
- 1662—"The Harmony of the World" by John Heydon.
Birth of James Anderson, Masonic writer.
- ✠ Louis de Comitibus, Hermetist.
"Alexiacus, Spirit of the Salt of the World," by Constantine Rhodocanakis, honorary physician to King Charles II, published at London.
- The Royal Society established at London by King Charles II.
Birth of Cotton Mather at Boston, famous witch finder.
- ✠ "The Unlearned Alchymist, his Antidote" by Richard Mathew, published at London.
- 1663—Henry Jermyn, Earl of St. Albans, Grand Master.
- ✠ "Theatridium Herculis Triumphantis," by J. F. Helvetius, published at Graven Hage, Holland.

(To be continued)

MEDITATION

By JAMES W. GAULT

*Psalms 118-22 and 23. This is the Lord's doing; it is
marvelous in our eyes, etc.*



LONG some shores, right at their bases,
The ceaseless ocean water races.
Recedes, advances, casts up sand
Which forms in time a new-made land.

At other places that same tide
Will make encroachment far and wide,
And what was once firm land before
Has disappeared forevermore.

Thus has it been since Time began—
When prehistoric, bestial man
In caves or holes dwelt well content—
Ne'er felt he need for betterment.

Inshore today, one oft-times sees
A wood well fild with flowers and trees
And shrubbery of many kinds,
But seldom does it enter minds
That all beheld One God Divine
Has placed on them His Seal and Sign.

Anon in places one espies
Barren rock piles, mammoth size,
That later Cityward conveyed
Are into habitations made.

One heterogeneous mass passed by—
Long deemed displeasing to the eye—
May yet in time become well known
When some grand edifice is shown,
Where hand of man by God's decree
Has caused a mighty church to be
Erected of it with a spire—
An arrow pointing heavenward—*HIGHER*—
A mute reminder God Above
Gives us, His children, all thru *LOVE*.—
A debt we never could repay
Should we endeavor night and day.

* * *

*The stone which builders had rejected,
For this, CHRIST'S CHURCH, has been selected,
Not just for building it alone,—
But for its CHIEF, its CORNER STONE.*

* * *

When skies are clear, the sun shines bright
And hearts of all feel justly light.
Then some awaken as from dreams
For everything so different seems.

Yet viewing things in natural state
 Few ever pause and meditate
 That God made metals, stone and wood
 Of divers natures, that man could
 Make use of them in many ways—
 If man but reasoned man would praise
 The wisdom of the God who thus
 Workt out His wondrous plan for us.
 Yet there live those who see these things
 But from their hearts no praise it wrings.
 They're like that Tetrarch Herod who
 Hoped Christ a miracle would do.
 A miracle, they must be shown?
 To what crass ignorance they own,
 For they have but to look around
 To find that miracles abound.

SPECIAL HEALING DATES

THE Rosicrucian work of Healing is carried on regularly by a corps of workers who voluntarily enrol for that purpose and who possess special qualifications for the work. All readers of MERCURY are cordially invited however, to join in this service to humanity, which is rendered to worthy cases without fee or compensation of any kind. To do this, you have but to devote yourself to deep concentration and desire, that the healing power of the Holy Spirit may rest upon those whose needs are being considered at the House of the S.'.S.'. Do this, wherever you are, at 9.00 P. M. on the dates below, which are those when the Moon is in Cardinal Signs.

July: 1, 6, 7; 12, 13; 19, 20; 27, 28.

August: 2, 3; 8, 9, 10; 16, 17; 23, 24; 30, 31.

September: 5, 6; 12, 13; 19, 20; 26, 27.

HOLY BIBLE, THE GREAT LIGHT, (*Concluded from page 61*)

becomes fatiguing." The esoteric interpolations would refresh interest in them and refresht interest means refresht vigor too.

TIBETAN CRYSTALS

FOR those of our subscribers who desire to have a specimen from the native rock of Tibet, the "Forbidden Land", we have on hand a *very few* rock crystals sent by a personal friend of the Editor of MERCURY, Mr. David MacDonald, former British Resident Officer at Gyantse, Tibet. These crystals were obtained by Mr. MacDonald personally. They are of varying sizes and can be polisht into excellent souvenirs. They were obtained from the country between Lhasa and Shigatse and are of the usual white quartz variety. In letters received by Dr. Plummer from friends in Lhasa, we learn that it is against the Tibetan religious ideas to break the native rocks, which accounts for the lack of mining operations on any real scale in Tibet. This makes the crystals more valuable to those who desire, for its psychometric value a specimen of the native mineral life of the so-called mystic land. Not more than a dozen or so are available and will be sold in the sequence of orders received. Prices range from 60c, 85c, to \$1.00 postpaid.

To the truly first Great Light of the Lodges a chance ought to be given to demonstrate its full illuminating capacity, by clarifying and adjusting the media thru which it has to shine: the minds.

TRUTH

By GEORGE E. STEPHENS



He traveled the East, he traveled the West,
In search of a Dogma or Creed.
He dug in the ruins of temples old,
Destroyed by class hatreds and greed.
But not a thing in the world could he find,
That would care for his greatest need.

As he came to rest, he found in his breast
The "Signet of Truth." There alone
With the Word, he saw as prophets of old,
A Path leading up to the Throne.
Most precious and rare is this Spark Divine,
That each may lay claim as his own.

MEMPHIS COLLEGE, S.:R.:I.:A.: INSTITUTED



THE NEW College of the S.:R.:I.:A.: was Instituted Sunday afternoon, April 7th, at Memphis, Tennessee. The College was Instituted and the officers-elect Installed by Ill. Fra. Marcus Grover 32°, Deputy of the High Council, who went over from Birmingham, Ala., for the purpose. The new College is the result of the activities of Dr. William Bowen 32°, who has long been an Associate of the Fraternity, and who now becomes the first W.:A.: of

the new College. Memphis College is making a radical departure in that it is confining its membership exclusively to 32° Masons. Each Collegiate body has the right to make its own By-Laws and in the pursuance of this right, Memphis College has decided to devote its major activities to the benefit of Masonic brethren who are interested in the esoteric and arcane phase of natural laws.

Memphis College begins its work under unusually happy auspices and we bespeak for it a long life of usefulness and expansion.

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CANCER, AS SHOWN IN THE BIRTH CHART

A Valuable Contribution to Medical Astrology

By ALLIE HAZARD-MOORE

(Fellow, American Academy of Astrologians)



THE task of accumulating the birthdates of fifty cancer patients was a difficult one and the hour of birth impossible to secure. Therefore, the following notes are given with a full realization that we have scarcely touched the fringe of the subject and with the hope that whatever of interest it may contain will stimulate others to further research, for it is our belief that astrology alone, will show the *cause* of cancer and point to its cure.

The reader should bear in mind the following points with regard to its history.

First, Cancer has increased 50% since 1916, and in Massachusetts, where they are more careful in registering it, it shows an increase of 130%. Cancer takes a toll out of America alone of 125,000 annually and the number increases daily where the young are affected by it. One woman out of every seven who has past the age of forty has it, and one man out of every eight.

The largest number of cancers affect the skin, and are known as *Epitheliomas*. The next largest number are in the

breast, then the uterus, the rectum, stomach and other parts of the body.

Out of 8000 cases, 4893 were of the skin; 1579 on the breast; 872 in the uterus, 518 of the rectum, 146 of the stomach. We might say that cancer prefers blonds for a skin cancer on a colored person has never been reported.

The findings of specialists in cancer research show that human cancer or *caricoma*, is a chronic alkaline auto-intoxication. That the essential of the auto-intoxication is a retention of ionized carbon dioxide in *colloidal* combination with the tissues. The *locus* of the cancerous growth is determined by a chronic irritation, either direct or indirect. (Note this, please).

According to famous researchers, all living things are presented by matter in the colloidal state. With the exception of fats, the dispersion means of the tissues of the human body is ionized water. The greater the amount of this fluid, the softer the tissues.

In the human embryo, this water exceeds 96% and decreases thru gestation until birth, thru childhood and to old age when it is 67%. As one grows older, the matter of elimination is retarded and there is retained in the body an accumu-

lation of organic wastes, the result being that the tissues are deaquafied producing a condition known as autointoxication. The hyperalkalinity of age and the alkalinity of autointoxication produce the precancerous state.

The second condition necessary to cancerous growth is a local irritation which in men is generally above the collar or below the wristband. In women it affects the glands, and may be caused by reflected irritations.

Unfortunately, cancer cells have greater proliferating vitality than normal cells and multiply rapidly under some conditions.

All agree that diet and scientific application of drugs will retard and eliminate the disease, and common sense tells us that if this is so it is not curable by surgery and not contagious tho it may be hereditary.

With these facts in mind, for which I am indebted to Dr. E. M. Perdue, and Johnson's Pathological Laboratory of Kansas City, let us approach the birth-data of fifty cancer patients born in many different years.

As statistics show that cancer patients are always constipated and void little urine, and as the Virgo type had almost twice as many in my list as any other type, I listed them first for study. Out of ten of these, four have cancer of the breast, one had a cancer on the nose, one had cancer on face and arm, one on the jaw, one on the mouth, one on the lip, one in the rectum.

Using as aspects, only the square, opposition and conjunction, and not relying upon the Moon because of lack of birth-hour, we note some interesting configurations. For instance number 1. This woman I knew very well, and when askt by a mutual friend if she might have cancer, an examination of her birth-chart showed that without any doubt she *did* have one.

Without letting her know of our conviction with regard to her ailment, we urged her to see an authority on the matter and he pronounst it cancer of the worst type and gave her 60 to 90 days to live. The cancer had grown thru her lungs and she died June 16th, 1927.

Note that Neptune is square Moon, square the conj. of Jupiter, Uranus, Saturn; this group also opp. Moon; Mercury sq. Moon. Mars unafflicted in Scorpio.

In number 2: Neptune is retrograde; Sun and Mars conj. Mercury conj. Jupiter and Uranus. Venus afflicted by Moon.

Number 3: Neptune sq. Venus. Mars opp. Saturn. Jupiter sq. Saturn, opp. Mars sq. Uranus. See list.

Number 4—who could tell where the cancer would be located?

Number 5: Neptune retrograde sq. Moon conj. Saturn, this group opp. Mercury conj. Venus. Mars conj. Sun.

Passing to Number 6—see list. No affliction of Uranus.

Number 7, no affliction of Saturn, unless orb of 18 degrees is allowed.

Number 8: Sun unafflicted. Saturn conj. Uranus; Mars conj. Moon and sq. Jupiter.

Number 9: Jupiter unafflicted. Neptune opp. Sun, etc.

Number 10: Neptune opp. Sun and sq. Jupiter. Uranus anafflicted. Mars sq. Venus.

Without taking each case up, and referring to the list here, you will see that Virgo types furnish us the most on ten cancer subjects while Aries shows the least. The other extremity, the feet (Pisces), gives us two cases. The weak signs have the smallest number and the ones with the recuperative powers the most cases. No wonder that doctors are puzzled!

But the astrologer may discern in this mass of testimony a clue perhaps. Some of the fifty cases have sun unafflicted; some have Jupiter unafflicted; some Saturn unafflicted, *but forty-six have Neptune afflicted.*

The books teach us that the lingering and chronic diseases come from fixt signs. Cancer is both lingering and chronic but out of fifty cases, we have only eleven from fixt signs!

The earthy triplicity furnishes nineteen; the airy gives us fourteen; fire

nine, water four. This looks as tho we might look to Venus, Mercury and Saturn, the rulers in that triplicity.

But the water signs rule the excretory system, and their rulers Moon, Mars and Neptune have something to do with the question in hand, since poor elimination is at the root of the cancer problem, and it is reasonable to suppose that since we are 96% water to begin with, anything which has to do with this element is an important factor.

In several cases which had been pronounced cancerous, an examination of the chart convinced me that there was no malignant growth. One of these was born August 25, 1866. This chart lacked the watery afflictions which somehow seem associated with cancer, despite the fact that the water signs furnish few cases in this particular list of fifty.

Because Jupiter rules cell growth and is toxemic and rules the blood, and Saturn rules the secretive system, we would think that their afflictions would give us assistance, but we have very successful cancers which kill the patient with no afflictions from these planets.

Sifting out the facts further, since there are cancers also without an afflicted Uranus, it really appears that the onus rests on Neptune, Saturn and Mars, tho another malefic may be called in to assist in the destruction if necessary.

In larger numbers of cancer, where accurate information as to the hour of birth may be had, and directional strength and other points be observed carefully, astrologers will find further facts which will be of great value.

It should be borne in mind that irritations shown in Taurus will affect parts represented by Aquarius and Leo even tho there may be no planets in those signs at birth. Even in the list given here, four Aquarian subjects show four cancers on the breast, doubtless reflected thru squares to Taurus-Scorpio points in the body.

In my judgment, cases of cancer which seem hereditary may be due to habits of eating, etc., which prevail in a family. At any rate, a proper diet and hygienic measures are the only hope in the eradication of this scourge.

SIDELIGHTS

BODE'S LAW*

By W. BOB HOLLAND



R. A. E. CASWELL, professor of physics at the University of Oregon, in the current issue of the magazine *Science* discusses "Bode's Law" and adds something thereto. He does not attempt to explain the figures he presents but he believes that they must mean something and it does not seem that they could have happened by chance.

Away back in 1772 Johann Ehlert Bode (pronounced Bo-da) evolved the law which bears his name and which shows there is a mathematical relation between the distances of the planets from the sun. His discovery was that the distances of the planets from the central orb roughly conform to zero or nothing, then three and other numbers obtained by doubling the previous number and then arbitrarily adding four to each of the numbers, thus:

0	3	6	12	24	48	96	192	384
4	4	4	4	4	4	4	4	4
4	7	10	16	28	52	100	196	388

Taking 10 as the actual distance from the earth to the sun Mercury would be 3.9 and Venus 7.2. The planets further away would have these numerals to designate their distances from the sun: Mars, 15.2; Jupiter, 52.9; Saturn, 95.4; Uranus, 192; Neptune, 300. There is no planet between the orbits of Mars and Jupiter and Bode called attention to this gap. A series of small planets or asteroids was later discovered in that space and the number that designates their distance from the sun is 27.4.

Astronomers have never offered any explanation for this mathematical relationship of the distance of the planets from the sun, but the figures come so close to being accurate that it does not seem likely that the long arm of coinci-

* Note: Reprinted from an article in the *Herald-Tribune* of Fla., by W. Bob. Holland. Submitted by Mr. Sherwood Hodson as an item of interest to all students of astronomy and astrology.

(Continued on page 95)

LIST OF CANCER CASES

Compiled by ALLIE HAZARD-MOORE

Sun in VIRGO	Part of Body	♄	♅	♆	♇	♈
1. Sept. 23, 1871	Breast R.	☐ ♀ ☐ ♀ ♀ ♀	♄ ♀ ♀ ☐ ♀	♄ ♀ ♀ ☐ ♀	♄ ☐	♄ ♀ ♀ ☐ ♀
2. Sept. 1, 1844	Breast R.	☐ ♀	☐ ♀ ♀ ♀	☐ ♀ ☐ ♀	♄ ☐	♄ ♀ ♀ ☐ ♀
3. Sept. 19, 1876	Breast R.	☐ ♀	♄ ♀ ♀ ♀	☐ ♀ ☐ ♀	♄ ☐ ♀ ☐ ♀	☐ ♀
4. Sept. 11, 1861	Breast R.	☐ ♀	♄ ♀ ♀ ♀ ☐ ♀	♄ ♀ ☐ ♀	♄ ♀ ♀ ☐ ♀	☐ ☐ ♀ ♀ ♀ ♀
5. Sept. 4, 1846	Nose	☐ ♀	♄ ♀ ♀ ♀	☐ ♀ ☐	♄ ☐ ☐ ♀	☐ ☐ ♀ ♀ ♀ ♀
6. Sept. 7, 1853	Face & Arm	♄ ☐ ☐ ♀ ☐ ♀	☐ ♀ ☐ ☐ ♀ ♀	♄ ♀ ☐ ♀ ☐ ☐	☐ ♀ ☐ ♀	☐ ♀
7. Sept. 16, 1865	Jaw	♄ ♀ ☐ ♀	♄ ♀	☐ ☐	♄ ♀ ☐ ♀	☐ ♀
8. Sept. 22, 1851	Mouth	♄ ☐	☐ ♀	☐ ♀	♄ ♀	☐ ♀
9. Sept. 14, 1860	Lip	♄ ☐	☐ ♀	☐ ☐ ♀ ♀	☐ ♀	☐ ♀
10. Sept. 8, 1853	Rectum	♄ ☐ ☐ ♀				
Sun in LIBRA						
11. Sept. 27, 1850	Both Breasts	☐ ♀	♄ ♀	♄ ☐ ♀ ♀	♄ ♀ ♀	♄ ♀ ♀ ☐ ♀
12. Oct. 1, 1863	Breast	♄ ♀ ♀ ☐ ♀	♄ ♀ ♀ ☐ ♀		♄ ♀ ♀ ☐ ♀	
13. Oct. 19, 1849	Lip L.	☐ ♀	☐ ♀		☐ ♀	
14. Oct. 8, 1865	Lip	♄ ♀ ☐ ☐ ♀	♄ ♀	♄ ♀	♄ ☐ ♀ ♀	☐ ♀
15. Oct. 15, 1863	Uterus	♄ ♀ ♀ ☐ ♀ ☐ ♀	♄ ♀ ☐ ♀		♄ ♀ ☐ ♀	☐ ♀
16. Oct. 22, 1871	Cheek	♄ ♀ ☐ ♀ ☐ ♀		♄ ♀ ☐ ♀		♄ ♀
Sun in LEO						
17. July 29, 1846	Breast	♄ ♀ ♀ ♀ ☐ ♀	♄ ♀ ♀ ♀	☐ ♀ ♀	♄ ♀ ♀	♄ ♀
18. Aug. 15, 1769	Stomach	♄ ♀	♄ ♀	♄ ♀	♄ ♀	♄ ♀
19. July 27, 1842	Axilla			♄ ♀	♄ ♀	♄ ♀
20. Aug. 2, 1849	Under eye	♄ ♀		♄ ♀ ♀ ♀	♄ ♀ ♀ ♀	☐ ♀
21. Aug. 2, 1869	Under eye	♄ ♀ ☐ ♀	♄ ♀ ☐ ♀	☐ ☐	♄ ♀	☐ ♀ ☐ ♀
Sun in GEMINI						
22. June 3, 1895	Breast	♄ ☐	☐ ♀ ♀	♄ ♀	♄ ♀ ☐ ♀ ☐ ♀	
23. May 31, 1860	Breast			♄ ♀ ♀ ♀	♄ ♀ ☐ ♀ ♀ ♀	♄ ☐
24. June 2, 1873	Both Breasts	☐ ♀ ♀	♄ ☐ ☐ ♀	☐ ♀	♄ ♀ ☐ ♀	☐ ♀
25. June 19, 1859	Breast	☐ ☐	♄ ♀	♄ ♀	♄ ♀	♄ ♀
Sun in AQUARIUS						
26. Feb. 15, 1891	R. Breast	♄ ♀ ☐ ♀	☐ ♀ ☐ ♀	☐ ♀		
27. Feb. 18, 1862	R. Breast	♄ ♀ ♀ ☐ ♀	♄ ♀	♄ ♀	☐ ♀	
28. Feb. 11, 1863	R. Breast	♄ ♀	♄ ♀		☐ ☐	
29. Jan. 22, 1879	L. Breast	☐ ♀ ☐ ☐	☐ ♀	☐ ♀	☐ ♀	

CANCER, AS SHOWN IN THE BIRTH CHART

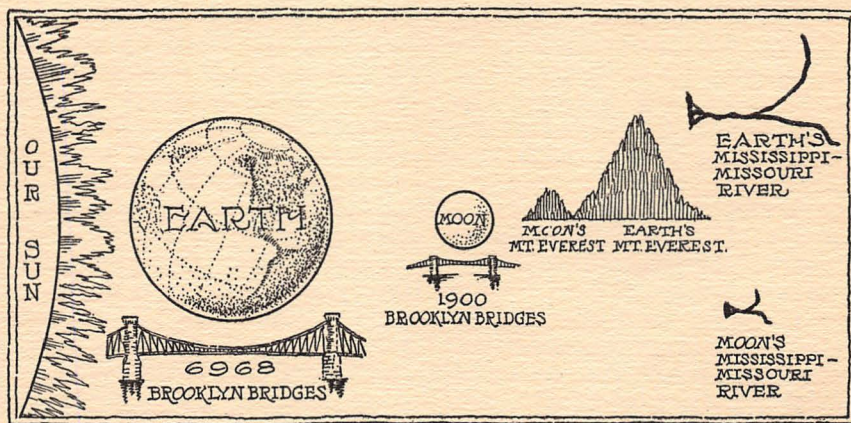
Sun in TAURUS			Part of Body	♂	♀	♂	♀	♂	♀
30.	May	9, 1858	Uterus	☐ ♂		♂ ♀ ♂ ☉ ♀	♂ ♀ ☉ ♀ ♀	♂ ♀ ☉ ♀	
31.	May	12, 1848	Up. Eyelid L.	☐ ☉	♂ ♀	♂ ♂	♂ ♀	♂ ♀	
32.	May	13, 1868	Lip	♂ ♂ ☐ ♀ ♀	☐ ♀	☐ ♀	♂ ♀	♂ ♀ ☐ ♀	
33.	May	18, 1845	Both Lips	♂ ♂ ♀ ☐ ♀	♂ ♂ ♀	☐ ♀	♂ ♀	♂ ♀	
Sun in SAGITTARIUS									
34.	Dec.	3, 1862	Face	♂ ♀ ♂ ♂	♂ ♀ ♂ ♂		♂ ♀	♂ ☉ ♀	
35.	Dec.	2, 1889	Breast L.	♂ ☉ ☐ ♀	♂ ♀	☐ ♂ ☐ ♀ ☉	☐ ♀	☐ ♀	
36.	Dec.	21, 1858	End nose	☐ ☉ ☐ ♀	♂ ♂	♂ ♀ ♂ ♀ ☉	☐ ♀	☐ ♂	
Sun in SCORPIO									
37.	Nov.	12, 1873	R. Breast	☐ ♀ ♂ ♀ ☐ ♀ ☐ ♂	♂ ♀ ♂ ♂ ☐ ♀ ♂ ♀		☐ ♀ ♂ ♀ ♂ ♀	☐ ☉	
38.	Nov.	18, 1866	Nose	☐ ♀ ♂ ♀	♂ ☉	♂ ♂	♂ ♀	☐ ♀	
39.	Nov.	20, 1869	R. Breast	☐ ♀	♂ ♂ ♂ ♀	♂ ☉	♂ ♀ ♂ ♀	☐ ♀	
Sun in CANCER									
40.	July	16, 1869	L. Breast	☐ ♀ ☉ ♂ ♀	☐ ♀	☐ ♀		☐ ♀ ♂ ☉	
41.	July	10, 1877	Breast	☐ ♀	♂ ♂ ♂	♂ ☉	♂ ♀		
42.	July	4, 1850	U. Eyelid	♂ ♂	♂ ♀		♂ ♀	♂ ♀	
Sun in PISCES									
43.	Mar.	4, 1846	R. Cheek	♂ ♀	♂ ♀	♂ ♂	♂ ♀		
44.	Mar.	3, 1886	L. Breast	☐ ♀	☐ ♀ ☐ ♀	☐ ♀ ♂ ♀	♂ ☉	♂ ♀ ☐ ♀	
Sun in ARIES									
45.	Apr.	14, 1869	Face	♂ ♀ ☉ ☐ ♀		☐ ♀	☐ ♀	☐ ♀	
Sun in CAPRICORN									
46.	Jan.	6, 1846	R. Ear	♂ ♀	♂ ♀	♂ ♀	☐ ☉ ♂ ♀	☐ ♀	
47.	Jan.	3, 1876	R. Breast	☐ ♀	♂ ♂ ♂ ♀	☐ ♀	♂ ♀ ♂ ♀	☐ ♀	
48.	Dec.	31, 1862	Stomach	♂ ♀	♂ ♀	♂ ♂	♂ ♀		
49.	Jan.	14, 1849	L. Lip	♂ ♀ ♂ ♀	☐ ♂		☐ ♀		
50.	Jan.	14, 1873	R. Breast	♂ ♂ ☐ ♀ ☉	♂ ☉ ♂ ♀	♂ ♀	♂ ♀	♂ ♀	

IF OUR EARTH WERE AS SMALL AS OUR MOON

By CHARLES NEVERS HOLMES

LET us suppose that our World decreases suddenly in size. That, remaining as it is in every other physical condition, it becomes exactly the same size as our Moon. That is, its diameter changes to 2160 miles, instead of 7918; its circumference to 6795 miles, instead of 24,899; and its surface-area to

area of the United States, terrestrially, is about 3,000,000 square miles. Were our country to be situated on the moon, its area would be decreased to only 230,000 square miles. And, of course, our rivers would be decreased in length. For example, the Hudson, which is 350 miles long, would be only about 95 miles in length. And the Mississippi-Missouri



14,698,000 square miles, instead of approximately 197,000,000 square miles. In other words, that we dwell on a planet which has only 1/49th the size of our Earth. By what sort of conditions should we be surrounded?

Let us visit New York City under these changed conditions. Let us walk around Central Park. Formerly it contained an area of 840 acres, being $2\frac{1}{2}$ miles long by $\frac{1}{2}$ a mile wide. It is a comparatively small park in which we are wandering. Instead of containing 840 acres, it now contains approximately only 64 acres. This is evident when we consider that our Earth's surface-area has been decreased to about 1/13th of what it was formerly.

Under these conditions, the city of New York would have an area of approximately 25 square miles and the state of New York 3785 square miles. The

river, now 4200 miles long, would become 1140 miles on our Moon. That is, our rivers on the lunar surface would be about 1/3.7ths of their terrestrial lengths, because the Moon's circumference is 6795 miles, instead of 24,899 miles.

Mount Everest, the highest elevation on Earth, has a height of $5\frac{1}{2}$ miles. Upon our Moon, it would be $1\frac{1}{2}$ miles high. Mount Marcy in New York state has an altitude of a little more than a mile. With respect to "skyscrapers," these would be lower on the lunar surface, in proportion to the shorter diameter of the Moon. As an example, the Woolworth building is 750 feet in height. On the Moon, this building would become 200 feet. And Brooklyn Bridge would be only about 1600 feet long, were it in proportion to the decreased circumference of our Moon's surface.

Developed from a Prophetic Rhyme, the Title and Origin
of Which are Unknown

Abraham, "the father on high, from *Ab*, first or father, and *Ram*, elevation."

The "two kids" in stanza one of the rhyme, seem to imply that this initiatory or primal world power consisted of dual factions, which idea is in harmony with the alchemic significance as indicated by Delmar De Forest Bryant at bottom of page 17 in the 1917 edition of the *Academy Year Book*. It also suggests the likelihood that the period when the Sun, by pre-cession, was in the sign Gemini may be involved. Dr. Niles defines the two zozem as "gold pieces." May we say bits of wisdom? Also the positive and negative or male and female potencies of the solar energy or central "point" elucidated upon pages 10-11 of the *Sun Book*?

"The cat," says Dr. Niles, 'is Egypt. In the eighteenth dynasty of the pharaohs, the Bubastis or cat worshippers came into being; cats were mummified and buried with their owners as a pledge of faith. They were also reared in the temples at Bubastis, the principal seat of cat worship." The remarkable omission of the word cat from the Bible is, he believes, the result of bitter enmity between Abraham's nation and the cat nation who came to destroy the former.

"The next world-power that followed the cat was the 'dog god' of Egypt. The dog worship of Egypt was called Anubis, and its religious rites were conjoined to those of the goddess Isis."

From the same source we learn that the staff or world power that destroyed the dog was the nomadic Shepherd Kings. These were a tribal race of shepherds who, according to history and tradition, came from the East and invaded Egypt, but at what date seems indeterminate.

The fire that burned the staff is reputed by this authority to denote the fire worshipper of the Hindus and Persians, under the prophet Zoroaster, whose period is uncertain but "may be much earlier than 800 B. C." says one cyclopedia.

"Water, in Hebrew," says the Doctor, "is '*Norem*' and signifies also peoples that overcame the Persian Zoroastrians, and this power was in hordes of Greco-Romans."

The ox indicates clearly enuf the Anglo-Saxon or present world power, to whom the name "John Bull" was applied for the first time by Dr. John Arbuthnot who, according to encyclopedia records, wrote a political allegory in 1712 in which he dubbed France "Lewis Baboon," the Dutch "Nicholas Frog," and the British "John Bull." Yet the deeper students of astrological and kindred lore must agree with Dr. Niles that "the name was supernaturally given" or at least inherrent, as evident in the symbology associated with the terrestrial-celestial allocation of its radical center of action and influence, clearly indicated in the diagram on page 135 of the 1917 edition of the *Year Book*, illustrating an article by Florence Adele Barnet.

A casual inspection and a moment's reflection confirms the cosmic analogy of these nicknames to the countries or nations designated thereby and their relation to the appropriate zodiacal signs, Gemini, the Divine Ape; Cancer, the crab; and Taurus, the Bull. It seems probable that Arbuthnot, British author and physician, 1675-1735, may have been a Rosicrucian, or at least a student versed in the Aryan mysteries.

The ox or Anglo-Saxon world power may be said to date from A. D. 827, presumably, when, nearly four centuries after the first arrival of the Saxons and settlement upon invitation, in Britain, the separate states were united into one great kingdom. This, according to Totten's method of chronology, was 4826 true A. M. years after the alleged "creation" or 2744 years after Abraham's Call, and 1087 years prior to the commencement of the late World War. In short, nearly 1101 years ago, during the fifth millennium, hence occultly suggestive of our Aryan Root Race in general and its source, the Original Semite Sub-Race of the Atlantean Root Race; also of our own present Sub Race, the Teutonic, in particular. This strain is leading to inconceivable heights of manassic development.

The slaughterer is disclosed by Dr. Niles to represent the German Empire. The question "will she eventually arise again and slaughter the ox, which she failed to do in the world War.?" is

anticipated in the Doctor's remark: "If the world goes on in the way it is going now, thinking nothing but material gain and ignoring the spirit of religion," (mind, he did not say the formality of religion) "the prophecy will surely be fulfilled. The only chance for its reversal is for the people to obey the Scriptures" he does not say the creedal interpretation thereof) "and live the Christ life."

In *Le Martin*, the French paper, a chronology was published a few years after the World War, giving the dates of all previous German invasions of foreign territory. It reveals the average perpetration of these invasions to be about every fifty years.

"Enter the Angel of Death." This is considered to mean the "seven last plagues" mystically foretold in *Revelation*—that book of cosmic riddles, shrouded in Hermetic and dramatic allegories, so splendidly elucidated by James M. Pryse in his wonderful work, "*The Apocalypse Unsealed*." The Bible declares that "but for the shortening of those days no flesh would be spared," but "a remnant shall be saved." The Earth is to be repopled under the government of the Messiah, during the Seventh Millennium, under ideal life conditions; and after that, early in the next cosmic week or octave, so to speak, will be fulfilled the closing words of the profetic riddle-rhyme: "Enter the Holy One—blessed be He—and slaughtered the Angel of Death who destroyed the slaughterer," etc.

Considering 1881, A.D., as the year in which the Aquarian Age began, (the Age of Man's perfecting—the hope of the soul) then in 2160 years or about 4041, A.D., the Goat, Capricornus, ascends to the mountain top, the place of the Most High, the 10th or executive mansion and a kingdom sign, ruled by the inexorable judge, Saturn, between whose orbit and the Sun there are seven intervals, counting the one enclosed within the orbit of Vulcan, which latter is too close to the solar orb for astronomical observation, as yet. The Asteroids are considered disseminated particles of a dissipated planet of by-gone ages, therefore not considered.

In connection with this profetic-historical solution of the mystic rhyme, it

seems most opportunely appropriate to consider the plotting of the curve or Westward march, of civilization something after the manner suggested by Mr. Vance Thompson in his article "*The New Race in the West*," which appeared in the *Channel Magazine*, Vol. I, No. II, (1916). To illustrate this curve I have endeavored to prepare a world map to accompany this article.

Mr. Thompson writes: "*All scientific truths are provisional approaches toward the occult truth*. If you go back to the pre-historic origins of humanity you see the evolution of humanity has been an evolution in *space*. And if you trace on a map, or on a planisphere, the course of this evolution, you are struck by two phenomena."

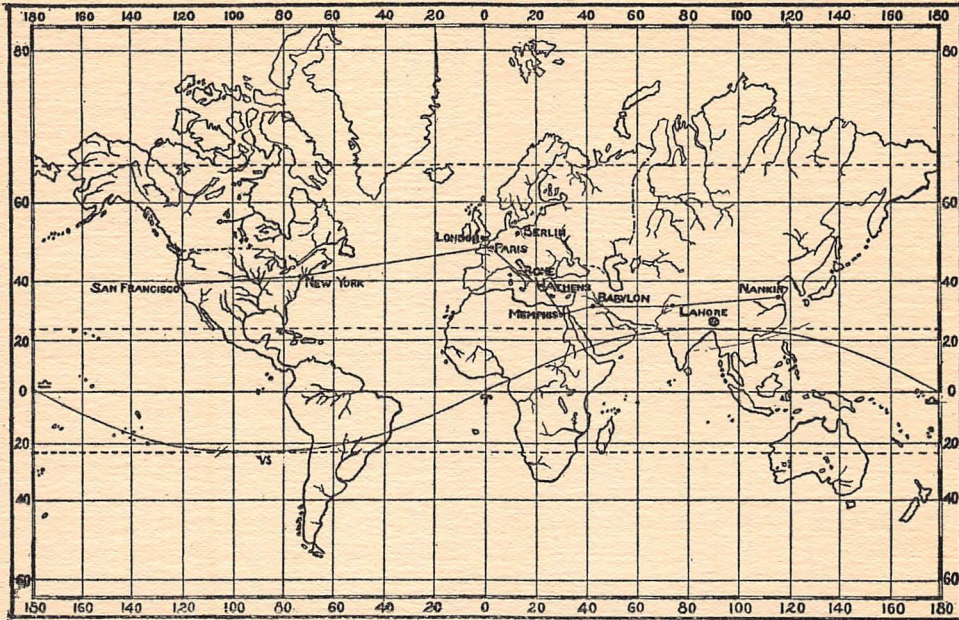
"First: The strongholds of civilization have always been in the Northern Hemisphere."

"Second: They are found in the temperate region, which lies in the zone comprised between 28°40' and 52°31' of latitude North. And this zone offers the further peculiarity of not being parallel to the terrestrial equator." * * * "Up to the present time there have been three principal centres of civilization; Asia, the Mediterranean and Western Europe. If the curve of progress has been exactly plotted the next great halting place will be in North America."

The seven great cities that blaze the trail of humanity in its East to West journey over Earth's surface and the corresponding civilization of each, he lists as follows: I. Nankin, Chinese; II. Lahore, Hindoo; III. Babylon, Chaldean; IV. Memphis, Egyptian; V. Athens, Greek; VI. Rome, Latin; and VII. Paris, Modern.

As Mr. Thompson has pointed out, Pierre Piobb developed the theory that civilization has a tendency to follow the precession of the equinoxes, the rate of whose motion is about 50" of arc per annum, and declared that the displacement of the vernal point toward the West corresponds to the Westerly march of civilization, partially confirmative of the theory that the line of the plane of the ecliptic is parallel to the zone of civilization.

After the slight descent towards the equator as the curve approaches Lahore,



it rises to Paris, explains Mr. Thompson, with but one dip of about 2° at Memphis which, says he, "is no mere chance." The close juxtaposition of the Great Pyramid with this point of deflexion seems to be possibly suggestive in connection with the incident. "At Paris the curve attains its most northerly point and once more it must dip down again toward the equator and, inevitably traverse America from New York to San Francisco," he declares, and continues:

"These two future capitolis of our civilization occupy relatively—it should be pointed out—the position of Rome and Athens in regard to the equator. (A deflection of a few degrees to Los Angeles is possible.)" He then postulates this law: *"Each civilization is awakened by the people situate to the East of it; then it develops, first in its own civic center; next it creates secondary and subsidiary cities—always casting one of them back toward the parent East; and lastly it awakens, towards the West, the civilization which is to succeed it."*

"These secondary cities act precisely like the capitol city; they project themselves toward the East, destroying the older civilizations, raising up new races which turn upon the parent capital and drive out the first civilizations. And so, in

shock and violence, progress goes its way. * * * And, (as always) to the East, Paris has created a secondary and subsidiary civilization—that of Berlin, in which there are the evident seeds of shock and violence. Thus Paris and London, which are sister cities, like Babylon and Nineveh, have created a minor but destructive civilization to the East of them. It is an unfailing law. It is equally a part of the law that to the West they have awakened the great American civilization which is destined to engulf and replace them. It is destiny. It is the law of the flux and the reflux of humanity. Can anything stay the operation of this law? Can it be stopt by the brotherly love that binds these three nations? Nothing has ever stayed the law or stopt it.

Such has proved to be the fact across the "big pond" during the past six millennial working days of servitude and misery, but, inasmuch as the form and manner of the curve assumes so radical a change at its most northerly and crucial point, may not, perhaps, the law likewise vary? Or, more properly speaking—for law is scarcely subject to variation—may not a reversal be a feature of the law itself as the curve begins to turn back upon itself, as suggested in the aforementioned parallels of the anticipated

Western civilization centers with those establisht in the East? In fact it seems almost evident, from the remarkable resistance to the impending war spirit during recent months and years, that such degree of "brotherly love" as now exists "between these three nations"—greater than ever heretofore—is responsible for this resistance, which is but an earnest of the peace spirit which will prevail when the full measure of love shall abound, as it must before the Eternal Kingdom, which is to supplant Christendom very soon, is given over to the Father, the "Goat." (In the *Sun Book* we read: "In the beginning the Goat created the heavens and the earth.")

It is a fact evident to American astrologers that the ancient rules for the delineation of physical characteristics, while applicable to European nativities, often fail miserably when an attempt is made to judge an American born native by the same scheme. Also, according to the eternal law of correspondences, applied to the mystic principles of numbers, the seventh Millennium may reasonably be expected to equate to a new and different order of things than that which obtained during the previous six in some week or octave, whether it be considered the first "creative" week or some greater multiple.

Furthermore Mars, like each of his brother and sister planets, has a positive as well as a negative expression and there seems promising evidence that the constructive end of the Martial teeter-board is attaining the ascendancy, preparatory, so it seems, to the initiation of the Mercury half of the present, or Earth Period.

Finally, the associative and legislative nature of the eleventh sign, Aquarius, the spirit of our present "New Age," may well be expected to operate in the further merging of nations and powers thru pacts; parliamentary agreements; and general advantages in the endeavor to attain mutual ideals, hopes, etc.; incident to true progress thru conscious evolution. Hence it seems a reasonable inference that (physical) shock and violence has about reacht its climax (granting, however, that the "slaughterers" will doubtless introduce—or re-intro-

duce from the Lemurian-Atlantean decadencies or sorcery infested ages—metaphysical agencies of destruction and conquest.) And that, while eventual Anglo-Saxon world dominance, with America as its centre, can scarcely be gainsaid, it may be achieved thru world legislation as the evolutionary fulcrum rather than by violent conquest as the revolutionary fulcrum heretofore employed. "A, E, I, O, U, Y. *Angliae Est Imperare Orbi Universo Yisraelae.* It is for Anglo-Israelits to dominate the Universe." An ancient motto, or perhaps a mantram, which may have adorned an ancient crest in days of knighthood.

The reaction from separateness will be Unity. The Utopian dreams and profecies of Edward Bellamy, portrayed in his book, "*Equality*," previous to 1897 A.D., are daily becoming commonplace realities. Ask your local librarian for a copy of *EQUALITY* and read every word of it three times thru.

The reader has doubtless speculated as to whether the modern, supposedly mere nursery rhyme, "*The House that Jack Built*," may not be a parody upon the ancient gem introducing this article. It seems safe to answer no. The modern rhyme seems to bear the evidence of being a genuine Hermetic revealing of the sacred—secret—truths of the Ancient Wisdom ever withheld from all except the few who have developot "ears to hear" and "eyes to see," but its mysticism, when unveiled, probably pertains to individual initiation rather than national progress, as does also the Temple that Solomon Built. In each lies the "malt" or leaven and in each the rodent or enemy ever seeks to devour—but I will leave to heads wiser and more competent, the task of unravelling the complex skein.

It must be ever borne in mind that the unveiling of the seemingly innermost esotericism exposes what is relatively but an exoteric fable, within which lies hidden another esotericism even more occult, awaiting him who passes the requisite degree; for the Cosmos is a Unit, as is an onion, whose vital point is at the center of the innermost sphere or veil.

IN MEMORIAM

RAE J. LEMERT

(Fellow, American Academy of Astrologians)

By GEORGE J. MCCORMACK

(President, American Academy of Astrologians)



R. RAE J. LEMERT, Fellow of the American Academy of Astrologians, departed from this sphere while attending a banquet of the Knights of Rose Croix in celebration of the Passover Feast at the Scottish Rite Temple at Helena, Montana, on the evening of March 28th. In his passing the Academy suffers the loss of one of its most illustrious members.

Born on December 12, 1866, 7:47.36 A.M., in Napoleon, Henry County, Ohio (long. 84.09 W., and lat. 41.23 No.), Mr. Lemert was a man of noticeable intellectual energy and mental keenness evident in all fields of endeavor into which he ventured. At one time he was a teacher, at others, a journalist, an attorney, an expert accountant, an organizer of business enterprises, active in politics, and not only a skilful astrologer but also an authority on mystic symbolism.

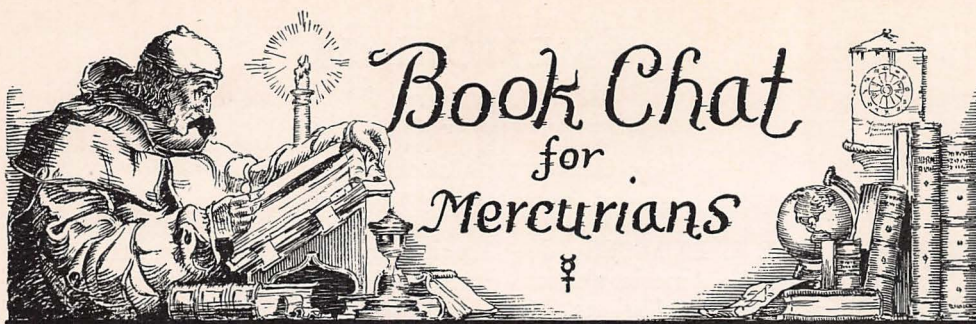
At the time of his demise he was grand historian of the Grand Lodge of Masons in Montana, was recorder of Algeria Temple, Ancient Arabic Order of Nobles of the Mystic Shrine, editor of the *Montana Mason*, which he founded, and had the distinction of being a 33rd degree Mason. He manifested exceptional ability in the interpretation of Masonic degrees and great skill in the conferring of the degrees—"putting on the work"—as it is familiarly called in lodge room parlance. Mr. Lemert was in demand as a lecturer on Masonic subjects and was frequently called upon for instruction in the history and philosophy of Masonry. He was affiliated as a Fellow of the Academy on January 3, 1922. He also won international recognition as an as-

sociate member of the Quattuor Coronati Lodge of Masonic Research, England, and his private library contained many rare and ancient volumes on mysticism, among them many of particular interest to the Masonic fraternity.

During the memorial service on Easter Sunday, Dr. D. B. Price, a brother Mason, revealed at the close of the eulogy that Mr. Lemert had requested him several weeks previous, to make the address at his funeral. Mr. Lemert had been ill for a long time and only his indomitable will had kept him alive for the past several years. He had realized that the summons might come at any time. In his talk with Dr. Price, there was evidence that he had overcome the dread of passing on to other planes and was fully prepared for the inevitable.

In the horoscope of the Academy the Sun was directed by converse motion to an opposition of Saturn and the organization was prepared for the receipt of sad news. Therefore, when a Fellow in Salt Lake City wired on March 29th announcing Mr. Lemert's demise, the officers of the Academy telegraphed a message of condolence with an accompanying check to the departed member's widow, at Helena, within fifteen hours after his transition.

There is every evidence to attest that Mr. Lemert practised as well as taught the philosophy he expounded. While the astrological fraternity deeply deplores his loss from this sphere of activity, it finds solace in the knowledge that in Astrology, Masonry, and all other channels through which he directed his constructive endeavors, he won the respect and love of all with whom he associated.



PLEASE NOTE:—This Book Review is intended as a SERVICE to readers of MERCURY and students of the Societas Rosicruciana in America. It is not contingent on any advertising agreements whatever. Only books that are believed to have some special value to our readers and students will receive notice in these columns and it is our purpose to recommend the latest works of merit covering the subjects of Religion, Science, Philosophy and the various departments of Psychology.

ALL BOOKS MENTIONED IN THESE REVIEWS WILL BE SUPPLIED DIRECT BY THE
MERCURY PUBLISHING COMPANY

HOW WE GOT OUR FACES

A Mystery of the Ages Made Clear in a Masterly Volume
of Evolutional Processes.

OUR FACE FROM FISH TO MAN; By Dr. William K. Gregory. (*G. P. Putnam's Sons, New York, N. Y.*) As we take a turn about town, we have often wondered where some seemingly human faces at least, could have originated. We understand that Dr. Gregory admits considerable traveling in the New York Subway studying human faces but his book shows that he apparently regards it as more charitable to trace the evolutionary lineage thru the types of animals more easily identified. This book has received wide publicity in the press and more important reviews. It is especially valuable to readers of MERCURY who are assumed to be more or less interested in special research as to human origins and the origin of human things and spare parts than the average public. To trace the development of the human face from fish to its present resting point seems a far cry, but Dr. Gregory's admirable book makes the process clear, and his scientific logic is most convincing. Wonderfully illustrative charts and diagrams keep the text from becoming involved. The study of Rosicrucianism is said to be Man. His origin, development, etc. This book shows us that man was once, at least if not now, a poor fish, and the "*ichthus*" origin and symbolism will not be lost upon true initiates of the Fraternity of Rosicrucians. Dr. Gregory's book is one of the most important and best written works on the evolutionary phases of man that we have seen, lo—these many moons, for the transitional stages in man's

aeon long journey are clearly shown in text and diagram. If you doubt the fishy origin of the human facial map, take a trip to the New York Aquarium and you'll find the duplication, perhaps the direct ancestor, of every type you'll find on Main Street.

THE RIM OF MYSTERY; By John B. Burnham. (*G. P. Putnam's Sons, New York, N. Y.*) A wonderfully clear and fine record of a hunter's wanderings in unknown Siberian Asia. The vast continent of Asia of which Siberia is also a vast portion still remains the land of mystery. Each returning explorer brings home records that take us back ages upon ages in human history. Strange peoples, strange country with strange physical phenomena form the bulk of every traveler's story. The mystery and thrill of Asia seems inexhaustible and fathomless. Mystic faiths, mystic priests, aboriginal and primitive savagery all combine to weave a spell we cannot break. John Burnham went on a hunting trip to Southeastern Siberia and wandered along the "Rim of Mystery" in search of a rare species of sheep. Then, all the elements of Asian mystery entered into the picture and a hunting trip became a Great Adventure. The book is excellently illustrated with unusual photographs and will prove a welcome addition to the library of every reader who seeks to be informed upon the unusual and more or less unknown portions of our planet.

PHILOSOFICAL AND GENERAL



TONGUES OF FIRE, Compiled by Grace H. Turnbull, (*The Macmillan Company, New York, N. Y.*) "A Bible composed of sacred scriptures of the pagan world." That word "Pagan" is the only harsh note connected with this fine compilation. The true pagans are they

of the modern world whose arrogance and bigotry cannot brook the idea of any culture, any religion or any philosophy anterior to their own. *Tongues of Fire* is beyond doubt a splendid work. It is the sort of book one wishes to have always by, for ready reference or for instant inspiration. It is the second book of its kind to be published within a few months, the first being Dr. Riley's *Bible of Bibles*, a superb piece of craftsmanship. *Tongues of Fire* is a bit less expensive, therefore more readily available to all and it is a book that is suitable to all, being entirely free from any trace or taint of cultism or cult propaganda. It presents "The highest peaks of thought and Godward aspiration reached by the prophets, priests, philosophers and poets of antiquity." From the Egyptian Kagemma to Socrates, Plato and Marcus Aurelius, none of the great minds are without representation. At a time when new concepts of God are suggested, this book offers a splendid opportunity to ascertain just what concepts of God *have already been developed*. Pre-eminently worth your buying and reading *at once!*



DON'T BE AFRAID; By Joseph Lobel, M.D. (*G. P. Putnam's Sons, New York, N. Y.*) A much needed book. It will be found most effective in ridding us of the bogeys that have been carefully cultivated by that class of physicians who,

with both eyes on the dollar, have filled the average mind with fear of pretty nearly everything that makes life liveable. Drink coffee if you wish, smoke moderately, forget your blood pressure, chuck your fears developed from every little jim-jam, shrink if you take up too much space on the earth, expand if you cannot cast a reasonable shadow. This book, by an eminent European physician is a "helpful gloom-chaser" that will rid us of the medical bogeys we have swallowed as the "law and the gospel." Orders will be filled promptly for those who are willing to laugh, grow happy and healthy.



THE PROJECTION OF THE ASTRAL BODY; By Sylvan J. Muldoon and Hereward Carrington. (*Rider & Co., London*). Hereward Carrington is well known to all American readers for his painstaking work in psychical research right here in New York City. Mr.

Muldoon is, we understand, possessor of the power of dissociation and projection and has

collaborated in such a capacity with Dr. Carrington. The book is a pretentious volume of 238 pages, with 12 illustrations. It is remarkably scientific, comprehensive and lucid. We are not so sure that the author's invitation not to judge the book by reason but by experiment is well taken, for in such instances the proverbial fool usually make a gridiron rush where the equally proverbial angels fear to plant their tootsies. However, this book is notable in that it does give a rational explanation of method and process, together with mental status, that will enable those who are properly qualified to make reasonable experiments in this wonderful psychic experience. Psychic projection is held up as the great lure by most occult societies and is greeted with sneers by the man-in-the-street. A reading of the present volume will tear away the bugaboo with which the truth is surrounded by the "occults" and likewise compel the respectful attention and consideration of those self-appointed critics who have only demonstrated their individual ignorance. A notable and useful book.



KING HENRY THE RAKE; By Clement Wood. (*The Stratford Company, Boston, Mass.*)

The good old days in merrie England seem to have been neither good nor merry when we look over the 36-year reign of the man who dubbed himself Ireland's king, established the Church of England and helped himself generously to the fairest women of his land and there were many of them. Henry married six women, wooed scores of others and beheaded two of his fairest queens. Yet this man became the official head of the English Church! The book is unusually interesting reading for the genealogy and historical matter are correct and we gain an understanding of the manners and customs of those times in a way that ordinary biography cannot give. We do not thrill with pride when we become better acquainted with our early English ancestors. Clement Wood has not softened the scenes presented by any moderation of etymology. Fearfully plain words are used, which only make the general picture more emphatically truthful—and interesting. If you are not afraid of strong meat, read this book. You will have learned something.



THE OUTLINE OF BUNK, including the admirations of a Debunker; By E. Haldeman-Julius. (*The Stratford Company, Boston, Mass.*) 503 pps. This book intrigues us. Being really good, we wonder how it ever got past those gems of purest ray serene, the Boston censors.

In this book, written in Haldeman-Julius's usual style, bunk become almost a science. Its place in history, morals, religion, sex, public opinion mysticism, thought and civilization in general is carefully considered and

at length. Details are not lacking. Nor do several of our well known folk escape a careful and not too gentle scrutiny and appraisal of their work from the standpoint of the debunker. We could do nicely without censors. The latter are abhorrent to the American idea, that is, to all but the Babbitts and Chessiecats of emotionalism. But the debunker has become a necessity. He ought to be a salaried official but then, he probably would cease to become a debunker and take a degree as a Past Master of Bunk instead. This book by H-J takes the blah out of many things. It helps us to view our present activities and culture (or possibly "cultures," in a biographical sense) from a standpoint of sanity. Advertising has reached a point where it is found necessary to eliminate the bunk and most advertising is now subjected to careful analysis by periodicals having any respect for reputations as to honesty. The things that go to take up the rest of our activities should be subjected to equal analysis. It would do us lots of good. It will do you good to read this book.



THE CAUSAL ESSENCE PERSONIFIED; By Aleta B. Baker. (*Publisher, presumably the Author, Boston, Mass.*) According to the Introduction, we are assured that "to study man is to study the secrets of his own nature as well, for in overcoming the barriers of his own material polarity he unearths the powers of nature and thus learns her secrets." We agree that the study of man is a study of the secrets of his own nature, but as to just how we overcome the barriers of our own material polarity is not quite so clear. The work is divided into five "Parts," as follows; Symbolic Forms, Words of Power, Biblical Sayings, Sayings of the Day, The Outgoing Aura. The book appears to be in the nature of a text book for a cult known as "The Order of the Portal," the nature and object of which is not altogether clear to us. The general text consists of bold-face paragraph leads, arranged in cyclopedic form, expressing the author's concepts on many subjects. Breathing exercises are given. Definitions presented will impress many readers as being considerably at variance with generally accepted data. There is much to be gleaned from the general content, by those in whom the inner vision is awakened.

MASONIC



THE MASTER'S LECTURES, as delivered in Evans Lodge, No. 524, A. F. and A. M., at Evanston, Ill. (Privately Printed). In craftsmanship this beautiful volume leaves nothing to be desired. As a compilation of moral, ethical, philosophical and scientific pabulum from which and upon which one may draw for inspiration, we have seldom seen an equal.

It is a volume of pre-eminent worth both to Master Masons and to Masters of Masons. The substance of the entire book is exclusively Masonic. The Craftsmanship is by "Twelve Fellowcrafts." The text is by the Master. The publication was made possible by the Publication Committee of the Lodge. Would that there were more such Fellowcrafts, more such Masters, more such Publication Committees. Masonry as an Institution of superlative value in American life would be far more widely recognized. The author?—oh yes, with regrettable humility he does not let his name appear in the book, but, confidentially, it is Hickox,—Norman B. Hickox.



MASONIC SOLDIERS OF FORTUNE; By R. W. William M. Stuart. (*Macoy Publishing Co., New York, N. Y.*) Not a record of the type of Masonic soldiers of fortune we meet almost daily, who make us tuck our fob or emblem out of sight when we see them coming, but the true type of Masonic Soldiers who have exemplified in a big way the fundamental principles for which Freemasonry stands. Most church people are more or less familiar with the major saints and saintlets of Christendom, and it would be an excellent idea for Masons to be as readily familiar with the illustrious Craftsmen whose lives have made them true foundation stones in the structure the Fraternity so proudly exhibits to the world today. Burnet, De Kalb, Arnold, Montgomery, Von Steuben, Jones, Lafayette, Kosciusko, Pulaski, Burr, Kosuth, Wood, Aguinaldo and many others are given fascinating biographical record in the present book. It is a better Masonic Text Book than many works that make greater pretensions to that claim.

THEOSOPHICAL



THE REAL H. P. BLAVATSKY. A Study in Theosophy and a Memoir of a Great Soul. By William Kingsland. (*John M. Watkins, London, Eng.*) An ambitious work of 322 pps., including Index. This work, which the author disclaims as a biographical compilation, is, in reality, one of the best and most complete biographies of Mme. H. P. Blavatsky. Mr. Kingsland has as his principal objects, a description, from existing records, of how the Theosophical Society originated, the fundamental facts and principles upon which it is based, and above all, to disclose the soul of the truly remarkable woman who was the central figure in the Movement. The author admits that the personality of H. P. Blavatsky was very remarkable and complex. He admits that it was "a perpetual enigma to those who knew her most intimately. But this complexity and enigmatical characteristic is shown to have been quite logical in

one who was entrusted with the responsibility H. P. B. assumed, and which she faithfully discharged. For clarity, detail, conscientious adherence to fact and documentary proof Mr. Kingsland's book is about the best we have seen. The chapters on the writing of *Isis Unveiled* and *Secret Doctrine* are especially interesting and besides these two, many other moot controversial points are discussed tactfully but conclusively. A book that should be welcomed by all Theosophists and those who are even contingently interested in Theosophy.



THEOSOPHY AND THE FOURTH DIMENSION; By Alexander Horne, B.Sc. (*The Theosophical Publishing House, Ltd., London, Eng.*) A splendid piece of reasoning, most acceptably presented. The chapters of this work constitute brief but satisfying theses on Metaphysics, Occultism, The Astral Plane, and Mathematics. The claim that it is impossible for man as a three-dimensional entity to visualize the Fourth Dimension is refuted by the author from facts in his own personal experience. He rightly admits that a book "can at best but point the way towards an understanding of the subject" but the book he offers does present us with excellent suggestions for expanding our consciousness and unlocking spiritual faculties seemingly dormant. The Fourth Dimension is the next world-consciousness we must tackle and attain to and it is no longer an academic abstraction but a reality to many who have taken the trouble to develop a realization of it. One of the best things published on this interesting subject.



PRE-EXISTENCE AND REINCAR-NATION; By Vincenty Lutoslawski. (*George Allen & Unwin, Ltd., London*). Another fine work on reincarnation, this time by a Polish Professor who is new to American students at least. We have heard little from Poland in the line of

esoterism and this present book is, therefore, a distinctly new note on the subject of pre-existence and rebirth. Prof. Lutoslawski has handled the general subject from a decidedly new standpoint. The fact and theory of rebirth takes into consideration the soundest premises of psychology and biology. In fact, the book may be said to be one of the very first works on reincarnation that has a truly scientific foundation. It is therefore, more than ordinarily convincing. In our opinion this volume is the most important contribution to the bibliography of rebirth that has been offered in the last twenty-five years and it contains matter that no previous work on the same subject has developed. If you are interested in what **MERCURY** stands for, you ought to get this book at once.



LIGHTS AND SHADOWS; By Fred Rothwell. (*The Theosophical Publishing House, Ltd., London, Eng.*) Tales of Karma and Reincarnation translated from the French of Aimee Blech. A popular presentation of doctrines useful to those who are seeking or who are already entered upon the narrow and more or less secret path. These doctrines have their origin mainly in the Orient, but are developed in a manner that makes them easily adaptable to Western intellects. Karma and Reincarnation are vast fields for esoteric exploration and all the light we can secure in regard to them is most eagerly welcomed. This is a most helpful little volume. It is of a size, style and weight that makes it convenient for pocket use and ready reference during the period of study given it. It must not be assumed however, that this book is purely doctrinal. Doctrine is revealed thru a series of delightful, intensely interesting stories each complete in itself. Fine, instructive, illuminating.



REINCAR-NATION, Physical, Astral and Spiritual Evolution; By Papus. Translated by Marguerite Vallior. (*Rider & Co., London*). Any work by Papus commands attention from serious students of the occult. The demand for good works on the subject of reincarnation is increasing with notable rapidity and it is, therefore, a pleasure to offer this translation to American readers. This book of 142 pages is most comprehensive and discusses the great variety of questions that naturally offer to the student, especially if the student is new to the doctrine. It is a splendid book to present to one who is taking the Path for the first time, and who seeks a higher knowledge of the science of death than is developed by orthodox doctrinalia. An eminently good work.



THE CHOSEN PEOPLE; By Jerome and Jean Tharaud. (*Longmans, Green & Co., New York, N. Y.*) The authors are not Jewish, yet they enjoy a reputation, internationally, as noted students of Jewish character, romance and history. Thruout the centuries, the Jewish race has been persecuted, frequently made homeless, and the object of severe discrimination. What is the *real* reason? The book hints at a possible secret life, a world of their own among the Jews. It is obvious that out from the Jewish people there have come great poets, writers, artists, musicians, prophets and a Messiah. There must be some inner font of inspiration that keeps powerfully alive the priceless strain that links up the "Chosen People" thru the past to the present century. It is probable that this book may provoke controversy. It will compel discussion at any rate. Not all will agree upon it. But all who read it will *think*, and then the mission of the book will have been accomplished.



THE POSSIBILITY OF MIRACLES; By Anna Maria Loos. (*Rider & Co., London.*) *Healing Hands, The Mysteries of the Past and the Present, Psycho-Physical Phenomena, Man—A Composite Being, and the Miracle of the Gospels* are chapters in this small but really interesting volume. Aside from the arguments for the factual aspects of various phenomena, the author has illustrated her writings with odd bits of relevant information, curious and interesting stories and items of scientific interest. She relates her own experiences in using the "healing hands" and gives a creditable explanation of successful magnetic treatment. Religious questions are answered from the standpoint afforded by a study of trance and somnambulism. This book will answer many questions you too, have frequently asked or desired to ask.

ASTROSCIENCE



N A. B. C. OF THE OLD SCIENCE OF ASTROLOGY; By Sidney Randall, B.A. and four books by the well known "SEPHARIAL,"—**HEBREW ASTROLOGY, ASTROLOGY AND MARRIAGE, ELEMENTARY ASTROLOGY, and TRANSITS AND PLANETARY PERIODS.** (*W. Foulsham & Co., Ltd., London, England.*) Of these, *Hebrew Astrology and Astrology and Marriage* appear to be comparatively recent, while the others are already well known to many American astrological students. Sefharial's works are always valuable to serious students. Sidney Randall's little book, *A. B. C. of the Old Science of Astrology* is excellent for beginners and contains considerable matter that seems to have been overlooked in other books designed for primary students in the Art. Our only objection is, that, as usual with English astrological publications, it seems to be impossible for our British brethren to conceive that a native could possibly be born anywhere except in London and all examples are usually given with London as a birthplace. We have found that the beginner wants examples of births in Eastern and Western longitudes and a wide variety of latitudes with the different calculations called for. Nevertheless the little book in question is distinctly good. All the books listed in this series are of the handy, pocket size, convenient type and no astrological library will be complete without them. Sefharial's *Hebrew Astrology* contains chapters on Time Measures, The Great Year, and the traditional Hebrew method of "setting" a horoscope. The chapter devoted to the "Seven times" is especially interesting. *Astrology and Marriage* synthesizes the facts already taught in isolated fragments by various systems and brings out some new facts and author's conclusions. It is one of the most comprehensive works on the subject of marriage from the astrological standpoint.



SCIENTIFIC CHARACTER ANALYSIS; By Dr. M. E. Ruth. (*Published by the author, Hartford, Conn.*) An ambitious plan of self-analysis for the purpose of determining one's type, vocation and place in life. A series of lessons bound separately and put up in portfolio form, comprising instructions in Psychology, Physical Analysis, "Starology," Horoscopy, How to Read at Sight the People One Meets Each Day, General Analysis, Lucky Periods, Clock of Destiny, Wisdom of the Ages, Visible and Invisible Worlds, etc. It is particularly designed for the intelligent thinker who desires to select a harmonious diet, maintain health, relate himself to other people, select the proper environment and express himself on the higher planes of life. Biochemic methods of treatment are coupled with naturopathic ideas. The use of the twelve cell salts is stressed to some degree. The author has assembled considerable material in this work and we believe it will be found helpful to a large clientele who can be reached by "self-help" methods where orthodox practitioners would fail.



HE DISINHERITED; By Milton Waldman. (*Longmans, Green & Co., New York, N. Y.*) Walter Michaelson has been married to an American Protestant woman for twenty years. They have two children. At the age of forty-five years, Walter discovers he is a Jew when friends attempt to secure his nomination for Governor. Here is a situation. Read the story and discover how Michaelson finds himself ground between two worlds; how his heritage slowly but surely becomes a wedge between husband and wife, father and children, himself and friends. This is not an impossible story but it is a powerful one, perhaps because it has all the elements of fact as a basis for fiction. Similar examples have appeared from time to time. It only demonstrates to us how puny our human concepts are, in some matters; how weak we are when called upon to make appraisals of what constitutes manhood when prejudice of any kind is rampant. This book is instructive at a time when instruction along this particular line is really needed.

FINANCE



RUTH OF THE STOCK TAPE; By William D. Gann. (*Financial Guardian Publishing Co., New York, N. Y.*) A book of instruction for those who trade or who think of trading in the Stock Market and who "desire to follow practical rules for trading instead of guesswork and gambling methods." An excellent dedicatory purpose. Four sections, embracing the "Preparation and Knowledge Required; Methods of Operating and Determining Position of Stocks and Commodities."

Mr. Gann assures us that he writes from twenty year's experience and claims to have proved his theories in actual trading. MERCURY assumes no responsibility for financial publications of any kind, but it is only fair to say that this book is well written, the arguments, logic and explanations are clear and unmistakable. We believe that if those who enter the stock trading field would study this book as a preliminary source of instruction, many lamentable failures would be eliminated. We are not trading experts, but this book reads well to us.

(Concluded from page 80)

dence would have caused this phenomenon. Professor Caswell now says that the orbits of the planets, the distances they travel in girdling the sun, may be approximately found by squaring the numbers three, four, five, six, eight, eleven, fifteen, twenty-one and twenty-seven. That is the squares of these numbers will give the relative lengths of the orbits of the planets.

Since the atomic theory was evolved and the atom was discovered to be composed of electrons which revolve around each other the orbits of these electrons have been determined to bear a still closer mathematic relation to each other being approximately the same as the squares of the numbers one, four, nine and sixteen.

This may mean much or it may mean nothing. It may mean that the solar system as human beings know it is merely an atom in a universe of such enormous size that the imagination can not begin to apprehend it.

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Of "Mercury" published quarterly at New York, N. Y., April, 1929.

STATE OF NEW YORK, }
COUNTY OF NEW YORK, } ss.

Before me, a Notary Public in and for the State and County aforesaid, personally appeared George Winslow Plummer, who having been duly sworn according to law, deposes and says that he is the Editor of the "MERCURY," and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption required by the Act of August 24, 1912, embodied in section 411, Postal Laws and Regulations, printed on the reverse of this form, to wit:

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IN HIM THEY NOW PUT
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Archimedes the Lesser.

